

OF THE
Foolishnes of those

men and women which poste- of
the amendment of their wicked
liues from daie to daie.

A Godlie and profitable Treatise
for the present time;

Written in the Latine tongue
by *Iohn Riuus;*

Translated by *Thomas Rogers,* and
by him now againe reuised, and
with places of scripture
illustrated.



Eccle. 5. 7. &c.

Make no tariyng to turne vnto the Lord, and put
not off from daie to daie: for suddenlie shal the
wrath of the Lord breake forth, and in
thy securitie shalt thou be destroy-
ed, and thou shalt perish in
the time of vengeance.

AT LONDON
Imprinted by *Iohn VVindet,* for
Andrew Maunfell

1586.

C
R

To the most noble prince
and Lorde, Maurice, Duke of
Saxonie, Elector of the sacred Ro-
maine Empire, Landgraue of Thuring,
Marques of Misna. &c, his most
gratious Prince Iohn Rinius,
wisseth S.



A Mong al euils, wel-
nigh infinite, which, to the
astonishment of euerie mā
haue taken strength this
day in the world, the secu-
ritie of men, in delaying
the amendement of their sinful life, is not the
least, which when I remember, and cal into
minde as often I doo, I am not a little ama-
zed. And surely forsomuch as the life of man
(as holy Iob doth witnesse, & experience doth
conferme) is but very short; and a Christian
should euermore consider that presently he ey-
ther must or may die, (for our Saviour willeth
us to watch continually, to be ready agaynst
death,) the foolishnesse of men in prolonging
repentance from day to day, maye wel make all
men to wonder; unlesse they be of the sect of E-
picures, supposing the soule to die with the
bodie, & after deatch no part of man to remain.

The Epistle

For otherwise, he which hath anie care of his owne saluation, and beleueth there bee after death both rewards for the godlie, and punishments for sinners, cannot chuse but, not onelie for his owne part continuallie thinke of repenting while sinnes may be forgien: but also in respect of others, maruelouslie muze at their folie, which neglect a thing so profitable, and so necessarie; and the more a great deale, for that no man liuing is sure he shal liue, I saye not until night, but not an houre more, no not a minute or momente of time.

But to say nothing of the yonger and lustier sorte, who thinke they maie haue whatsoeuer they hope for, though fondly, & foolishlie they doe so: what doe doting and balde men in their olde age, when they shoulde spende the time which they haue to liue in none other cogitations, and workes, but such as pertaine vnto the attainement of saluation? Surelie they thinke as little of death as yong men doe: and so deferre the amendement of their life, and forgette while time is to repent, as though they could promise manie yeeres more to themselves, which thing notwithstanding they maie rather wish, than hope for. Yea, which is more wonderful, and sheweth more playnelie the dotage of olde men, they blushe not at foure score yeeres of age, to marrie wenches vnder sixteen yeeres. What more? I am ashamed, it grieueth

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me to saie it, so I maie liue, and so I maie haue
Christ merciful vnto me. Then what? wanton-
lie, delicatelie, riotouslie they spende the time,
they loue, they make good cheere, they play the
whore-masters, they are sweete in oymntmentes,
they take their pleasure; and as an olde man in
the Poet saith:

Because my daies be short,
which I haue here to liue;
To women, wine, and pleasant sport,
my selfe I minde to giue.

The same doo our olde men in wordes com-
monlie, in deedes openlie saie, and confirme by
their life. Neither do they, which commit these
hainous offences, euen with hoare heades (for
why should I be afraid to speak it?) make anie
great accompt with themselues, or care of re-
forming their manners; but are Christians in
name onlie, but in deede and life nothing so.

To come to the crooked olde women, which
haue had manie husbands, what doe they? Su-
relie euen they to, when they are most olde, and
ful of wrinckles, make death a banquet (as the
Poet saith,) that is, they be not affraid to mar-
rie yet againe: whereas in deede, if they were
touched with anie care of their saluation,
they shoulde doe better, if with Anna the
Propheteesse, of whom Luke, maketh menti- Luc. 2.

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on, they neuer went out of the temple, but ser-
ued God with fasting and praier night and
daie. I speake not of the yonger women, for
b, 1. Tim. 5. whom, according to the sentence of Paule,
14 it is better that they marrie the to burne: but
1. Cor. 7. 8. of old, and aged women, who in respect of their
9. yeeres can beare no children. For they, after
the manner of dotting olde men (of whom I
haue spoken) bid honestie fare-wel, and
care little what becommeth them. Such amif-
chiefe is in example. They alleadge for them-
selues solitarines and pouertie, and other (as
they thinke) iust causes at those yeeres and lik-
lie, but pretend they what they wil, yet shal
they neuer prooue their intemperancie good
either before God, or his seruants, howsoe-
uer they cloake and couer the same.

We dallie too much with our selues, wee doo
yeelde too too much to our weakenes, or lust ra-
ther; we suffer our selues ouer easelie to bee
snarled by the allurements of the flesh; we cast
not awaie the tendernes of our minde; we resist
not the snares and ingines of Satan by conti-
nual praier; we tame not our bodie with absti-
nence, and fasting. Hence come the teares, as
it is saide; and this maketh such od marriages,
in those olde yeeres, which cal for a new life,
and a new conuersation. For it were time then,
not to thinke of the short time, which is to be
spent, but of the life to come which alwaie
shal

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shal indure. When thinke you they wil begin to amend, and haue regarde to their saluation? When wil they repent? When wil they prepare them selues vnto death, which marrie euenuen when they are going to the graue? Either I am deceiued, or this is not the waie vnto heauen, as the Tragical Poet doth saie.

Alack, alack, whether is the godlines of Christians gone? How few are they, if there bee anie at al, which cal into minde the shortnes, and uncertaintie of this life? death alwaies at hand; the iudgement seate of Christ; the last iudgement; euerlasting felicitie in the heauens; the tormentes and cursed state of hell. Neither the regarde of the kingdome of God, and of an happie life doth stir them vp vnto godlines, nor the feare of hel, and euerlasting destruction either reclame from offending, or terrefie from sinne. Neither doo most men giue credit to the word of God, and religion, or if they belecue it, through a vaine hope of Gods pardon toward the obstinate, and such as perseuere in sinne, they most foolishlie doe flatter themselves: neither doe they endeuour by little and little to cast off wicked custome, which in a manner is turned into another nature. Slothfulness and securitie hath inuaded the, being drunke as it were with prosperitie, they are lead awaie and fed with a false and foolish hope of longer life.

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Manie also through confidence whiche they put in the Popes pardons, in the superstitious worship of S. Barbara, and in a Friers comle, thinke nothing at al of amending their life. Furthermore, some are spoiled either through wicked cōpanie, & too much familiaritie with ungodlie persons; or by the Sermons of undiscrete men, by such I meane, as preach much of the forgiuenesse of sinne for Christ his sake, and of Christes righteousnes, but either nothing at al, or very little of doing and following the wil of God, and of the sanctification of the spirite, whereby we be renued unto good workes.

To be short: No man contemning earthlie, breatheth and sigheth after heauenlie thinges, no man is touched with the anger of God against wickednes, no man blusheth at the violating of Gods commaundementes, no man is reclaimed either from filthinesse through shame, or from sinne, through the feare of God. So that euery mans life is polluted with great sins, and wickednes,

And although I graunt, what Seneca in a certayne place writeth, that Heere of our elders haue complained, heereof doe wee complaine, heereof they which liue after vs wil complaine, namelie that good manners be ouerthrowen, wickednes doth raigne, the world waxeth worse & worse

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worse & faileth into al vngodlines: though I graunt this, I saie, yet I dare affirm that in this corrupt, and wretched age of ours, al manner vices haue so increased, that hardly greater wickednes cannot be. For what sinne or wickednes at this day is wanting, which if it raigned, this age might be saide the more vngodlie for that respect? When as in deede wee can neither patientlie abide to heare our sinnes laide afore vs; nor quietlie suffer to be reprehended; or, if any can, it is as much as if a tale were tolde to a deafe man (as the saying is) For no man amendeth his life or maners; no man reformeth his wickednesse by contrarie virtues; no man healeth his sinnes past, no nor with the least good workes.

I am greatlie affeard least in that daye of the great iudgement, our outragious wickednes; our lust, couctousnesse, dishonestie, pride, riotousnes wilbe condemned by the egregious, and most excellent virtues of Heathen men, as by the abstinēce of Aristides, the innocēcie of Phocion, the holines of Socrates, the almes deedes of Cimon, the moderation of Camillus, the honestie, iustice, and faithfulnessse of both Catoes; and who can recite all of thes? Yea, I am affraide, the sobriete of the Turkes, wil condemne our gluttonie, and drunkennes. Yea, and Sodom, Tyrus & Sidon, wil there laie before our face our extreame wickednes.

The Epistle

even in this newe light of the gospell, so that in the daie of iudgement it shalbe easier for these than for vs: as our Sauour vpon the like occasion threatned certaine townes, as Luke recordeth.

c. Luke. 10.

13. 14. So that it plainelie appeareth, how farre wee be in deed from right Christians, though we desire to be compted so. For in vaine taketh hee the name of a Christian to him, that doth not leade a life answerable and agreeable to Christian profession, (and as Paule saith) wor-thie of God. Had we anie wit, the verie name of a Christian would make vs blushe & be a-shamed to violate the cōmaundemēt of God.

O woulde to God, that at the length, though late, we woulde repent, and rurne vnto God with our whole harte, & not destroie our selues by deferring our amēdement, the which manie times God punisheth both with sudden death, vntwates, and also with everlasting destru-ctiō: that indeed it standeth vs vpo to haue in mind continualie both death and hel, and the tribunal seate of Christ; and to think that the eares of our cōscience be stroken presentlie both with the terrible sōūd of that trūp, summoning vnto the last iudgement, and with the dreadful voice of the iudge, condemning the wicked and vngodlie mates vnto the fire which neuer shal be quenched. Now if these things do nothing moue the obstinate, I see not what hope at al

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is left, and whether there be anie he doth know,
who knoweth al thinges, euen God alone.

But omit we vane, and unprofitable complaints. Therefore (to retorne to our purpose) forsomuch as the securitie & wickednes of me in prolonging the correctiō of their sinful conversation, is so great: I haue thought good, to seeke out according to my poore skil, some remedie for that matter, & to communicate the same with the ruder sorte, if anie whit it maie profit the. For at the first I wrot the same for my priuate vse, that alwaie I might haue before me that, which might wake me, as it were out of the sleepe of too much securitie. Happie, I saie much happie is that man, which standeth in no neede of such a remedie against the olde man, nor of such a remembrance to cast-awaie sloth. But, as I said, the song which I sang to my selfe, I haue thought good to impart with the simplier sort, for somuch as I know in some respect it maie do good, least with Aspidius the musicion, as the Prouerbe is, I sing within my selfe, For my desire is by al means to profit others: which my labor I haue thought good to dedicate to you, most gracious prince, & that in none other respect, but to leaue a publique monument of our obediēce toward you. Accept therefore these things in good part, after your wonted goodnes, & protect vs, as you do. At Misena, on S. Michaels euē, in the yeere from the incarnation of our Saniour Chrst. 1547.

¶ A Præface vnto
the discourse following.



ould they which desire to be taken for Christians, so much abhor & shunne the manners, as they do at this daie detest the name and profession of *Epicures* and *Sadduces*, doubtlesse they woulde as zealously not onelie flie from al euil, but also follow virtue, as now they obstinately persist in sin, & liue in wickednes: yea, they would as carefulie obserue the lawes of the most righteous & almighty God, as they liue securelie, without al feare of his Maiestie. But in very deede, our life, deeds & conuersation doth shew, that we more abhorre, & feare the odious name of a wicked *Epicure* or *Sadducie*, than we doe the nature.

For what? Think yee, they beleue the soule is immortal, who liue in manner as beasts? or be they perswaded, there be either rewards for the godly in heauen, or punishments in hel appointed for sinners, who in euery thing

A p r a f a c e .

0 thing dread not to violate the commandements of God, and run altogether headlong into sinne? Surelie mee thinkes they are of minde that God is but a vaine and fained thing, & beleue that when the bodie dieth, the soule likewise perisheth, & commeth vnto nothing?

Notwithstanding, be it, that some, who God knowes are verie few, doe both feare God, and doubt no whit that in time to come he wil either punish, or rewarde euerie man according to his desert: yet what is he whó the feare of Gods iustice doth reclame from sin, or bring to amédment of life?

VVherein we haue iust occasion offered, to lamét & bewaile the cōditiō of vs al, & to maruaile at our foolishnes, blindenes, & madnes, who, in such a shortnes and vncertaintie of this present life, so behaue our selues, as, no not in crooked olde age, when the vttermost day of our life cannot be farre off, much lesse in our youth while wee are lustie, doe wee take any care of reforming our manners.

I there.

A Preface.

I therefore calling this follie , or
madnes rather of men , in deferring
the amendment of life , into minde,
haue thought it good to search out
the causes whie in a matter of suche
importance , as the saluation of the
soule is, wee are so rechles , and
secure. For these being found and
brought forth, it wil be an easie
thing, as I thinke, to finde
a remedie for
this euil.

(* *)

The



CAP. I.

¶ The first cause why man
doth not repent,



IN my iudgement,
the principal and chiefeft
cause of delaieng the amē
dement of our wiked liues
is our incredulitie. For
did we beleeuethose thinges whiche are
written in the sacred Scripture, of the
iudgement to come; of the voice of the
Arch-angel, & Trūpc of God, of the tri-
bunal seat of Christ, before which al the
sorte of vs are to appeare; of the paynes
of the reprobate, of the endles conditi-
on and felicitie of the righteous, of the
resurrection to come both of bodie and
soule, to an assured parte either of glo-
rie, or of shame: did wee beleecue these
thinges, I saie, not to be a vaine, or olde
wiues tale, sure I am, we woulde studie to
liue after another sorte, and not deferre
the amendement of our life, so as we do
from daie to daie.

For who is there so wicked, but wil
either quake in bodie, or shake in minde
& hart, when he considereth the iudge-
ment

ment to come? At which iudgement al men must giue accompt before the tribunal seat of Iesus Christ, not onely of their words & deedes, but also of euerie thought and cogitation; where euerie man, as I maye saye, shal pleade for his owne life. O horrible iudgement to the vngodly ! The remembraunce whereof at no time should slip out of our minde.

A description of the iudgement to come.

a. I. Pet. 4. 18.

For as he saith (a) *If the righteous scarce lie be saued, where shal the vngodlie, and the sinner appeare?* The sonne of God himselfe shal sitte a Iudge vpon al mankinde that haue beene from the beginning of the worlde: then wyl hee bee seuered, sharpe, not intreated, which nowe

b. I. Iohn 2. 1. 2.

is an aduocate for sinners with God his Father (b). Al men shal bee summoned to giue an accompt of their life spent, yea the harts of al shal bee opened (c);

c. I. Cor. 4.

euery mans conscie nce shal accuse, re-prooue, and condemne himselfe. Laste of al, God seuerelie, yet righteously, shal punish the wicked, and of his mercie preserue the godlie, that is, *will rewarde euerie man according to his workes,* as Paule dooth saye (d). Neither at this

d. Rom. 2.

6.

iudgement shal wicked deeds onelie bee iudged as adulterie, whordome, incest, witchcraft, murther, backbiting, thefte, roberie

roberie, sacriledge, quaffing, riotousnes,
dronkennes, vsurie, & such other sinnes;
nor euerie idle, scurilous, vaync, filthie,
beastlie, light, fonde, foolish, rashe, vn-
modest, and babling worde onelie (and
such like) wherewithal the godlie cares
are iustlie offended: but also the secrete
wil, vngodlie wishings, and cogitations,
with the wicked affections of the mind,
struiuing against the lawe of God, as an-
ger, hatred, dissimulatio, enmitie, spight,
enuie, euil-wil, disdaine, couetousnesse,
desire of that which is an other mans,
and such like.

Therefore who beleeueth, that one day
there shal be a iudgement, and wil not
by the remembrance thereof either bee
reclamed, if he haue bin wicked; or de-
tained backe, if he be inclined to fal into
sinne? Wel saide one of the ancient
Doctors, *Whether I eate, or drinke, or what-
soeuer els I doo, me thinkes I alwaies heare
this sounde in my eares, Arise ye deade, and
come vnto iudgement. As often as I cal into
minde the day of iudgement, I shake againe
euen at the verie hart, and at my bodie ouer; &
so foorth.*

*Hierom vpon
Math*

If the flesh then prouoke anie man
whether it be vnto lecherie, & vile plea-
sure, or vnto gluttonie, and surfetinge
or

or to any other vices and wickednesse: let him remember the daie of the last iudgement. If either prosperitie puffe vp the minde (as commonly it dooth;) or wealth make hautie, and cruel, or honour, worship, or auctoritie, engender pride in anie man: let him foorth-with remember the iudgement of Christ. If either anger vnto reuengement, or enuie vnto disdaine, or couetousnesse vnto couen and theft, or the worlde vnto ambition, pride, or belie-cheere, or the Diuel tempt thee vnto blaspheming the name of God, and to other finnes and wicked factes: thinke straight-waie of the voice of the Arch-angel, beleue how thou must pleade thine owne cause before the bench of gods iudgement, and from thy verie heart, doe thou feare the heauie sentence of that Iudge, who doubtlesse wil condemne the wicked vnto euerlasting fire. (e)

e. Mat. 25,

41.

Woulde to God, oh woulde to God this daie of iudgement were at no time forgotten, then woulde euery man doo his dutie: Both Magistrates then woulde seeke the wealth and welfare, defend the libertie, and maintaine the lawes and rightes of the people committed to their charge: and Subiectes then woulde

giue

giue lawfull obedience to (f) their Magistrates and at no time either repine at their Gouvernors, or withhold tribute, or custome, but willingly would render al feare & due honor vnto them.

Both Husbandes then would loue their wives as them-selues: (g) and also Wives would feare their husbandes, and bee subiecte to them, as vnto the Lorde. (h) Then would Parentes bring up their Children in instruction, & information of the Lord, as the Apostle teacheth. (i) and children in the Lorde would obeye their Parents, and honor them with al humilitie. (k) Seruantes then would be obediēt vnto them which are their masters, according to the flesh, with feare and trembling, in singlenes of their hartes, as vnto Christe, as the same Paule dooth admonish: (l) and Maisters would bee more milde & gentle towards the knowing that euen their Maister also is in heauen. (m) Pastors then would haue that care of the Lords flock, (n) whiche they ought to haue. Rich men would supplie the lacke of the poore. (o) Widowes would continue in supplications & prayers night and daie (p): The poore would patientlie endure pouertie, sith it hath pleased the Lord to allot the same vnto them. He which hath a wife would so deale

f. Rom. 13.

1.

g. Eph. 5.

33.

h. Eph. 5.

22.

i. Eph. 6.

4

k. Eph. 6.

1.

l. Eph. 6.

5.

m. Eph. 6.

9

n. I. Pet. 5.

2.

o. 2. Cor. 8.

14.

p. I. Tim. 5.

5.

9.1. Cor. 7, deale, as if he had none (q): and he that
 29. is vnmarried, care onelie for those things
 1.1. Cor. 7. which maie please the Lord (r): To bee
 32. short, Ther is no man but would ende-
 uor to do his dutie, did he alwaies reme-
 ber y^e daie of the last iudgemēt, at which
 time God wil aske an accōpt of vs of our
 whole life, & of euerie deede, which wee
 haue doone, and so appoint eyther pu-
 nishment, or rewarde, according to eue-
 rie mans desert.

*Cogitations
 of men whē
 they are
 sicke.*

In the time of a great plague, whē death
 is before mens eies, we se how al mē (be
 they not dissēbling christiāns) are careful
 to reforme & amēd their māners. What
 then? ought we not at al times, euerie
 houre, yea & euerie moment, to think of
 the amendement of our life; to be tou-
 ched with a true, and bitter sorrowe for
 our sins, & to pacifie the wrath of God
 by repentance; especialie seeing, in re-
 spect of vncertain chances, death conti-
 nualie is imminent, and hangeth euery
 houre ouer the heades of al and euerie
 of vs, as we are certainelie to thinke.

*Be such
 when thou
 art whole,
 as thou
 wert being
 sicke.*

Therefore who so is wise, wil haue such
 a care, as I haue shewed, as men com-
 monlie haue in a great Pestilence, at
 which time as it were wakened out of
 the sleepe (of securitie,) they are woonte
 to

to take care, & to think how to chaunge their wicked liues ; howe to flie and auoide sin; howe to followe righteousness and godlines ; finalie , howe to please God by repentance, who is displeased through our sinnes. Let euerie man then perseuere so, when he hath escaped the plague , as he purposed to be when the sickenes was hot.

Al men acknowledge , the houre of death is vncertaine, yet it is moste certaine that one day we shal die (s).

s. Heb. 9.

27.

Nowe what foolishnes is it, to feare death, which euerie moment hangeth ouer our heades; and in the meane time not to thinke of amendment of life!

But thus it is. In aduersitie , as in the time of plague , of famine , of warre, of Earthquake , of anie greuous and daungerous sickenesse of the bodie, wee can acknowledge the iust anger, and displeasure of GOD agaynst wickednes: but when things floweforth according to our hartes desire, we blushe no white to abuse his goodnes , and liberalitie, neither doo we cal into minde , neither Death readie to take vs euerie howre, Nor the last iudgement, nor the voice of the Arch-angel, whereof Paule maketh mention writing vnto the *Thessalonians*. (t)

or

t. I. Thes. 4.

16.

or the Trumpet of GOD, or of Hel, either the euerlasting punishment, or the vnquenchable fire (v); or finalie that
 v. *Mat.* 25, vtter darkenes where shal bee weeping
 41. and gnashing of teeth. (x) The memo-
 x. *Luc.* 13, rie whereof, shoulde bee freshe in our
 27, 28. minde, both when wee rise from our
Mat. 22. beds in the morning, and when wee goe
 13 vnto bed in the euening: both when wee
 dine, and when we sup, when we are wa-
 shed for health sake, when we deale in
 matters that are serious, yea and when
 we do recreate our minde with honest
 sport and recreation.

But these things, to wit the last iudge-
 ment, the Lordes Tribunal Seate, the
 voice of the Arch-angel, the Trumpet
 of God: the euerlasting tormentes of
 hel, these, (I saie,) are but a meere fable
 to the vngodlie. And as the *Ethnickes*
 in olde time esteemed al fained whatso-
 euer the Poets mentioned of *Tartarus*,
 of *Phlegeton*, of the iudges of *Minos* and
Rhadamanthus, of the place and region of
 the wicked, and of the paines of the vn-
 godlie; whereof sprang that of *Seneca*
 saying, *The Poets haue battered and terri-
 fied our mindes with vaine feares*: So verie
 manie count al toies and fables, yea and
 thinke al but idle threatens which at this
 daie

daie wee reade in the sacred scripture concerning Hel, euerlasting death, Hel-fire, where shal be weeping and gnashing of teeth, and touching the co-vniting hereafter of the soule and bodie, either vnto paine or glorie. Whereas contrarie wise, these things strik a maruelus terror without doubt into the godlie, & such as feare God, yea being but named, as the Poet saith.

Thus you haue the firste, and principal cause, as I thinke, why wee so deferre the amendment of our life, as we doo.

*The remedie against this cause you shall
finde afterward, in the ninth
Chapter.*

CAP..2.

**The second cause why we doo not
repent vs of our wickednes.**



NOWE let vs goe vnto another cause, which is a great yet a false, and vncertaine hope of pardon at Gods hand. Through this hope
Sathan

sathā the continual enemy of mankind detaineth man in wickednes, and by laying daile before his eyes the mercie and lenitie of God, forbiddeth him to dread his iustice.

But as God mercifulie doth pardon the penitent; and like a father forgiveth such as returne from vice vnto well-doing: so doth he leaue them neither unpunished, nor vnreuedged, who obstinatie persist in wickednes. So that in vaine doe they hope for pardon, which repent not from the harte.

Notwithstanding by proposing this vaine hope, the diuel dooth so bring it aboute, that man becommeth secure in naughtines, & neuer taketh anie care at all of amending his life, but vtterlie dissipateth the riches of Gods bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth him vnto repentance, to vse S. Paule his wordes vnto the Romanes (a).

a. Rom. 2.

4.

Heere that would bee remembered which Iohn the Baptist, as it is recorded by Mathew, dooth saie, Repent (your former euil conuersation) for the kingdom of heauen is at hand (b): so would that also which the Lorde in *Esaiah* speaketh (c), Vnto whom shall I looke? Euen to him that is poore, and of a contrite spirit, and trembleth

b. Mat. 3. 1

2.

c. Esa. 66.

2.

lesh at my words. Christ sayeth moreouer
in the Gospel after Luke (d), Except you
amend your liues, yee shal al likewise perishe.
And Peter in the Acts (e) Amend your liues
therefore, and turne, that your sinnes mai be
ous awaie.

d Luke. 13.

3.

e Actes 3.

19.

I omitte a great number of places in
the holie Scripture tendinge to prooue,
that no man should haue hope, or truste
to haue his sins pardoned, but he which
repenteth. For, as I saide, in vaine dooth
he looke for pardon, who dooth not re-
pent from his hart. And although there
is no time too late to aske forgiuenes at
Gods hand, as plainlie appeareth by the
example of that Theefe (f) of whom the
Euangelist maketh mention (For G O D
desireth not the death of the wicked, but that
the wicked turne from his waye, and liue (g)
yet who knoweth not, howe daungerous
a thinge it is to prolonge amendement
of life from daie vnto daie? For as the
Poet saith,

f Luke. 23.

40. 41.

g Exec. 33.

11.

No man so in Gods fauour is,
That to liue another daie he can promis.

Deathe taketh men oftentimes when
they litle thinke thereof, in so muche
that they haue no space to repent, and

B

amend

amend their liues.

Heere I wil not recite what *Plinie*, in his natural historie, speaketh of sudden death, because in these daies nothing is more common. Many yeeres are now passed, since two olde men, dwellers in one towne together, hauing on a certaine night had vnlawful copulation with two harlots, whom they haunted, died eche of them suddenlie, the one of an apoplexie, the other thruste through with a Dagger. Nowe in what daunge their soules were, let euerie man consider with himselfe for his profit.

I am not ignorant, that good men as wel as wicked, may suddenlie be taken: and that, *though the righteous* (as he saith

h Wisd. 4. *(h) be preuented with death, yet shal he be*

7. *rest:* Notwithstanding. how horrible is it for an impænitent person suddenlie to be ouertaken after such a sort! How manie haue we hard of, murdered through contention, euen when they haue bene at good cheere! How manie slain forthwith, taken in adulterie! How manie at the Dice and Cardes suddenlie dispatched, euen of such as they haue plaied withal! That I speake nothing of them, which falling from their horse, haue had their neckes broken: whiche through shipwrack

shipwrack haue perished suddēlie; which finalie either by the fall of houses, or other chaunces haue beene bruized into peeces.

Therefore, albeit God would the repentance rather thā the death of a sinner, as vndoubtedlie he would: yet is it a dangerous thing, in respect of vncertaine chances, to defer the amēdement of our life, in hope of Gods mercie. For thou art in time to repent, while thou art yet aliue, while thou art strong, while thou art in health.

But thus it is. The young man giueth himselfe to pleasure, to belie-cheere, to wine, to riot, and promiseth him selfe manie yecres, and a long life; and therefore neuer thinketh of reforminge his manners: but deferres that matter vntil he comes to age: yet is he not sure whether he shal liue to be an olde man. For who amonge manie thousandes, attaineth to old age?

*Young men
loue not to
repent.*

Now being an olde man, what dooth he then? To morowe it shal bee done, saith hee, and stil to morowe it shal bee doone: & so willinglie he deceaueth, & vanelie dooth flatter himselfe: because no man, as I haue saide, can promise that he shal liue til to morowe; Naie,

*Olde men
unwilling
to amende.*

there is no man sure that hee shall liue til night.

In the meane season, Death suddenlie oppresseth him that deferreth, & prolongeth the reformation of his life, as euerie daie almost we haue examples giuen, yet doe not other mens harmes make vs to beware: so mightilie dooth Sathan drawe on, and feede vs with à vaine hope of Gods mercie, & of à long life. And although it neither ought, nor indeed anie waie can be denied, that the true pænitent sinners at all times, doo finde fauour at Gods hand: and that à man neuer, no not at the point of death shoulde despaire: yet who is so foolishhe, that maie haue that which is voide of al danger, and wil chuse that which is ioined with great hazard euē of the soule? Therefore to be out of al doubt, let vs while time is, thinke of amending our liues, and not defer the same from daie to daie, especialie because wee are not sure to liue til to morrow.

Now concerning the mercie of God, let vs remember continualie what Cyprian in à certaine place dooth saie on this wise: *As much as God is good, and merciful, in that he is a father: so much is he to be feared, in that he is a Iudge, so wil it come to passe*
that

that the feare of Gods vengeance wil reclaime vs from sinne and the vaine hope of his mercy in too much securitie shal not deceaue and corrupt vs.

In this vaine hope of Gods mercie, how miserablie doo those Popish Priests deceaue them-selues, who al their lifetime do keepe concubines and harlots, and vnder the pretence of a single life, plaie the whore-maisters, and are neuer punished, nor yet thinke of chaunging their wiked maners, nor of putting their strumpets vtterly from them awaie: Yea, notwithstanding they knowe wel their owne filthines, and wicked life: yet blush they not daie by daie almoste, to do the diuine seruice, to come vnto the mystical & diuine Table, vnworthelie to eate the Lords bread, and to drinke the holie cup vnworthelie. Oh how horrible, yea how dangerous is it to liue in such state of life, wherein if death suddenlie should strike thee, thou wert vtterlie cast awaie! In vaine therefore do they flatter them-selues with hope of Gods mercie, which keepe concubines in such sort, and with hardened heartes persist in wickednesse, neuer minding either to put awaie, and forsake their harlots: or to change their wicked liues by hartie repétance, and to

The obstinacie of Popish Priests,

That which the Author speaketh vnto popish Priests, he speaketh also vnto al which do as they aske do.

aske forgiuenesse of their lewde behauiour at Gods hand with teares and sighing.

But some wil saie, they aske God mercie oftentimes, and oftentimes they beseech his goodnes to forgiue them. For after their euening prayer, saie they not euery day wth night, *Convert vs, O Lorde, & turne away thy displeasure against vs?* Yea and in the ende of their Mattins too, doe they not saie, *Lorde haue mercie vppon vs?* And at other times, *that God woulde haue mercy on them, spare, and forgiue them*, they praie, doo they not? I heare you. But with what earnestnesse of minde, with what heare and zeale of spirite they doo so, I wil not dispute. Be it, they praie vnto God zealousslie, earnestlie, and with a most hartie affection. What then? What good doo their prayers, vnlesse they put awaie their concubines, with intent neuer to take them againe: and vnles they perseuere in a purpose & minde to liue chaste euer afterwarde, in a studie of amendinge their life, and finalie in continual sorrow for their wickednes committed? Now, because they doo not this as their deedes plainelie do shoue, who doubteth, but either they thinke those thinges written concerninge the daie of iudgement

*Praiers of
Popishe
Priestes,
What*

iudgement, to be but a fable, or that they flatter them-selues too too much with a vaine and false hope of pardon at Gods hand?

O horrible face of the popish Church! They whiche as wel by example, as by praier, shoulde rule, gouerne, and teache others, euen they so behaue them-selues that others in them be maruelouslie offended.

When the laie people come vnto the Lords table, with what reuerence, as it is meete they shoulde, with what feare, & trembling, with what zeale do they approach! What preparation do they make before they confesse their sinnes, and desire absolution! what care do they take that no scruple remaine in their conscience and minde! how certainlie, & firmelie do they purpose to amende their manners, and to reforme their life!

Now, what doo the Popishe Priestes? Forsooth (as one of their owne crew reporteth) they from the wicked imbracement of an whore hasten vnto the altar and that commonlie unpunished, without blushing. They are touched neither with a care of amendinge their liues; nor of putting away their harlots; neither cōceauing any sorrow at the

*Comparison
betwene the
Laie people
and popishe
Priests.*

remembrance of their sin. To be breefe, in name onelie and word, they be Christians, but indeede and truthe they appeare plaine *Ethnickes*.

What then? some may demaunde, is there no hope of saluation of such? Surelie, to speake my conscience, they who are such, as I haue described can haue no hope of mercie before God, forsomuche as the Auctor of the Epistle vnto the

Hebr. 13, *Hebrewes* dooth affirme (i), that *Whoore-mongers and Adulterers* God wil iudge; and

Gal. 5, *Paule* saith (k) *They which do such thinges*

12. *shal not inherit the kingdome of God*. Wherefore if the Papistes beleue it to be true, as it is, whiche the Apostle hath saide, what hope can they haue to be saued, abidinge in such filthines of life? Especialie seinge they neither vnfainedlie repent, nor wil put away their concubines. But if they doo not beleue it to be true, then falselie doo they vsurpe the name of Christians, & are not to be numbred among the godlie: but should be to vs, as

Math. 18, our Sauour dooth saie (l) *As Heathen men and Publicans*.

17. How then doo Bishops tolerate suche vngodlie felowes in their Churches? Yea and why allow they such to preach vnto the people? yea, why for monie do they permit

permit them to haue harlots ?

The matter is so manifest, that it cannot be denied; and so foule and abhominable, that it neither ought, nor may be excused. And although they denie that they are altogether vngodlie, because they haue the name of God in honour: yet manifest it is that they are not godlie, because they followe those thinges which are cleane contrarie to godlines, as *Hillarie* speaketh of such like. And they are namelie those, who, beeing not greued at this filthines, and wicked life of their shauelings, shew plainelie that they abhorre the honest & *undefiled bed*, as the Apostle saith, (*m*) that is the honest and lawful mariage of the ministers of the holie church: O horrible case to heare! Oh wretched and miserable state of christian people! Come I orde Iesus, come, and helpe thy Church, which now a longe space hath had those pastors vnder the popish tyrannie: which are vtterlie in a manner destitute of al Christian faith.

m Hebr. 13.
4.

They beleeeue, wil some saie, to haue saluation through Christe. Goe to, for we wil not strue much about that point: let vs thinke it to be so. What? beleeeue they that, whiche the Apostle saith (*n*)

n Ephes. 2.
3.

B. 5. Whore

Whoremongers shal not inherite the kingdome of God? They beleue so, I think: neither may we suspect the contrarie. Now for so much as they are of that number (for that must needs be grated which no man maie denie) whiche Paule, or the holie spirite rather by Paule saith, shal not inherite the kingdome of heauen: how can they promise themselves saluation through Christe? then beleue they, bothe that they shal be saued, and that whoremongers, as they are themselves, shal be condemned. Oh immortal God, what blockishnes is this? what blindnes of heart! what darknes of mind! Se they not what contrarieties they speake? For if they haue an assured truste that they shal be saued (for that is it which we call beleefe) then that is false whiche Paule vnto the Ephesians dooth write (o): but if it be sin, as it is, to saie so, they can haue no faith or trust that God the father is merciful, to them, and pleased through Christ.

*True faith
What.*

• Ephes. 5

5.

Then what is their beleefe? what makes them to promise to themselves saluation? what faith haue they? What force our conclusion hath, euen a blinde man maie see, as the common saying is. For the Apostle dooth propone and affirme that *No whoremonger shal inherite the kingdome*

dom of God(p). The whole world maketh. p Ephes. 5.
the Minor, and saith with one consente,
Popishe Priests are suche. Heereof doo the
right Christians conclude, that no *Popish Priests with their concubines, shal inher-
rit the kingdome of God.* Al men, though
they haue but meane skil in Logique, see
that this cōclusion followeth of the for-
mer propositions, which are manifestlie
true, & granted euen of our aduersaries.
For this argumēt is made in right mood
and figure. Popishe Priestres therefore
with their harlots haue none hope to be
saued, neither doo they beleue, as they
falselie report, albeit they faine certaine
vaine dreams to themselves concerning
faith.

But some wil saie, It maie be, that they
who to daie are wicked, to morrowe, or
when God thinks good, may repent, &
acknowledging their faults, liue the time
whiche they haue to spende in the feare
of God: and therefore we shoulde not so
quicklie despaire of anie mans saluatiō.
I know it wel, but it appeareth how these
felowes are wont to returne vnto godli-
nes, and howe vnfeinedlie they repent..
For what one of manie thousands haue
you seene heretofore, whiche comming
vnto himselfe, hath either caste off his
whore:

whore, or determined neuer to haue companie with her hereafter? I speake that which is wel knowne, and what we at this daie doo not onelie see with our eies: but also euen wel nigh feele with our hands, if so I maie saie. Not one of a thousand scarce can you finde whiche from his harte at anie time purposeth to amend, or put away his concubine.

But to let these things goe, how abhominable in the mean while (be it spokē in the feare of God) and deformed is the face of the popish Church, wherein the Pastors and rulers of the christian flock, doo openlie to the great offence of the Church commit wickednesse: Wherein whoremaisters adhort vnto chastitie, impenitent persons, vnto repentance, they who are defiled with al impuritie, vnto holines! And these thinges are doone, not in villages onelie, but in Townes also and Cities, nor in a fewe regions onlie, but in euerie land beside, and in al places where the Pope hath dominion, yea the verie Bishops themselues looking on, and wincking thereat. what saie I, wincking thereat? permitting and approving the same. Who because they do not seuerelie punish this wickednes, as by their office they are bounde, but (as I saide.

The deformitie of the popish Church.

saide before) for monie permitte them
yeerelie to haue harlots, by these their
Pardons, and Dispensations, beside that
they are a special prouocation vnto sin,
(as one dooth saie) they imbolden them
the more in wickednesse, and prick fore-
ward, and giue such the head, whō they
should bridle; yea they bring it so to passe
that liuing in open wickednes, they
thinke they sinne not: and so for their
owne commoditie they giue them occa-
sion obstinately to persist in sin: of which
as of their whole office, they shal one
daie render an account.

What I praie you, maie some de-
maund, should Bishops doo in this case?
I wil tel you. They must (as the Apostle
teacheth) not winke at such wickednes,
muche lesse allowe, and maintain the li-
bertie of whordome, but first, *Admonishe,*
Improue, Rebuke (q); afterwarde, if these
things doo no good, remoue them from
their charge and gouernment of the cō-
gregation where they are placed; then
banish them from the temples & sacra-
ments: afterwarde being condemned to
the pit of Hel, excommunicate them frō
the companie of the godlie, and finalie,
as Paule saith (r), *Deliuere them vnto Sa-*
tan, for the destruction of the flesh, that the
spirite

*The office
of Bishops
in puni-
shing lewde
Cleargie
men.*

q 2. Tim. 4.

2 I. Cor. 5.

5.

spirite may bee saued in the daie of the Lorde Iesus.

These things they should doo, if their minde were to execute their Office vprightlie, and to bee allowed before God the iudge, who wil aske an account of them for al their doings. *Cherflie and aboue al thinges they shoulde show themselves an ensample of good workes, as Paule admo-*

Titus. 2, nisheth Titus (r) and bee to them that be-

7. *leeue, an ensample in worde, in conuersation.*

1. Tim. 4, in loue, in spirite, in faith and in pieneesse, as

12. he warneth Timothie (r). But at this daie, the Bishops, for the most part, show themselves to be such, as they suffer the Clergie to be, wherby it falleth out, that what by the licéce, and what through the example of Bishops, they sinne more wilfulie, and boldlie. For as one saith, That is thought to be wel done, which is done by example.

How manifold occasions be offered vnto popish preistes to repent.

But forsomuch as Priestes, hauing so manie occasions to repent, and to forsake their wickednesse for they both visite such as are extremlic sicke: and heare confessions of sinne, and comfort the troubled conscience: and absolue from wickednes: and reache-foorth the bodie of the Lord: and minister extreame vnction: and are præsent oftentimes, when

men

men giue vp the ghost: beside, they sing Dirges, wherein it is often repeated, that *that daie is a daie of wrath, a daie of trouble, and heavines, a great daie, and a verie bitter.* and often mention is made of the dreadful iudgement, of euerlastinge damnation, and of the theefe repentinge at the last gaspe: finalie, wherein requeste is made, that neither torment of deathe maie touch, nor chaine of the damned maie binde: furthermore, they attende on the Hearse, and folow the Corse, and with great ceremonies burie the dead, & committe the bodie to the earth! beside this, walking in the Temple they oftentimes reade Epitaphes, and verses both writen and grauen vpon Tombes and Sepulchers: wherebie occasion is giuen to remember not onelie the deade: but also death it self imminent euerie houre and the last iudgement to, and tribunall seate of the Lorde, to omit other things: and yet more then al this in that Sacrifice of theirs for the dead, they heare of the coming of Christ: of the resurrection at the last daie: of the sound of the Archangel and Trumpet of God, and of manie other such things, yet forsomuche as by al these they cannot be broughte vnto repentaunce, one of these two things.

things must needes be true, that either they think whatsoeuer they reade in the sacred Scripture touchinge the iudgement to come, is but à fable, and (as Epicures doo) perswade themselues that the soule dieth with the bodie : or that they flatter them-selues too too much with à vaine and false hope and confidence of pardon at Gods hande.

*A Remedie for this cause you shal finde
afterward in the 10. Chapter of
this booke.*

CAP. 3.

**The thirde cause whie we defer
*the amendement of our life.***



Thirde cause whie we so driue-off the amēdemēt of our life, as wee doo, is our custome of sinning, which now hath almoste gotten to be an other nature. For as it is verie harde for à man to bridle his nature : so the strength of custome is almost invincible, and therefore

not vnrightlie called an other nature. *Custom*
Neither was it il saide of one, that those *an other*
vices be hardlie cut-awaie, which grow- *nature.*
vp as we grow.

We al know how daintelie and wan- *Il educati-*
tonlie parentes manie of them bring-vp *on of chil-*
their children, euen from their cradels; *dren.*
they are vsed to delicious fare, and plea-
sures from their tender yeeres; They ab-
steine neither frō foule and filthie spech
nor from wicked & blasphemous othes;
to the great dishonor of God: they ruffel
it out in their gorgeous apparel of diuers
colours, souldier like, with their parted
brest; and their pained hose; they do ma-
nie things proudlie, boldelie, impudent-
lie: but few things modestlie, and shame-
fastlie; they neither doo honor the ir pa-
rents, nor reuerence their elders, nor
beare with their equals: breefelie, what
they mind, they think they may do. Nei-
ther shame of the worlde, neither feare
of God can driue them from wickednes.
They haue no care of religion and god-
lines toward God, much lesse of ciuilnes
and honestie toward man.

What neede manie wordes? Parentes
now à dayes by their euil behauiour so
corrupt their children, that no correcti-
on can make them to be good. Where-
as

**Dutie of
Parents.**

as indede their part is before their children, neither to saie that which were filthie to bee spoken, nor to commit that which might not honestlie be done: but rather to leade suche an honest and virtuous life, that their children by them may haue à paterne how to liue wel, and by looking vpon their sayings & doings as into à Glasse, learne euen from their infancie, both what is to bee doone as good, and what is to be auoided, as wicked and abhominable. For whosoever teacheth that by outwarde behauiour, which he detesteth in his children while he chides them, he accuseth himselfe of sinne and wickednesse. And with what face can he rebuke his childre for doing amisse, who hath marred them himselfe by his wicked example? with what countenance can he mislike naughtinesse in them, the whiche an other as seuerelie may rebuke in him? Wherefore lette parents remember, that necessarilie they are to leade an vpright, and honest conuersation: that of necessitie they are to foresee, that no point of dishonestie, nor filthines appeare in their life, and that to these ends that with more auctoritie they maie punishe their children when they go astrae, that they be not blamed for

for those vices, which they rebuked their children for, and finally that their chiding may be to purpose, and not lightlie set by of their children, through their owne default. Hetherto belongs that of the Poet

How of a father canst thou sake the face,
 Whē thou by mo vices, dost thy self disgrace?
 And how for losenes, canst thou beat thy child
 Thou an old man being thy selfe more wild?

So dooth that in another Poet of *Nau- Nausistrata*
sistrata, who blamed her husband because
 he chid his sonne for being in loue, whē
 he knew himselfe guiltie of greater wickednes,
 With what countenance, saith she,
 wilt you chide him? And which *Antimona Antimona*
 brought forth in *Plautus*, Is it meete
 saith she, that a father shoulde giue such example?
 Art thou not ashamed? But lette vs
 heare that young man among declamers
 that accused his father of madnes, *My*
riot, saith he, I impute to my father, I was not
 brought up straightlie enough in awe, nor in a
 wel gouerned house, whiche might order the
 manners of a young man aright, and withdraw
 him from vices, wherunto, in respect of his
 age, he is inclined. My father in a sorte hath
 inticed me vnto riotousnesse. &c. So did not
 Tobias

Tobias.

Tobias that godlie man and beloued of God, who as the storie of him dooth witness, both instructed his sonne, euen from his infancie to feare God, and to abstaine from al wickednes, and also by his good life proponed him an example howe to serue the Lorde: and studied to shewe himselfe such in the sight of his sonne, as he desired his sonne should be.

Schoole-maisters.

In these daies when children be committed to Schoolemaisters, especiallie to be accustomed to vprightnes and honestie, and to be brought-vp in godlines, good manners and learning. What is done? I am ashamed, and loth to say it: yet wil I speake rather necessarilie then willinglie. Schoolemaisters for the most part (for al bee not suche) what to get fauour, and to auoide the displeasure of Parents, bring vppe their Schollers too nicelie, and too wantonlie, & as it were loose the raines of discipline, neither driuing them by correction from wickednesse, nor alluring them by counsel vnto weldoing. They neither teache them Christianitie, nor instruct them in godlines, nor train them vp to modestie, and vertue. Naie, they show themselues, neither pure and holie to their schollers neither milde and affable, as fathers: but

ouer

ouer careles and dissolute, as companions.

Hence ariseth contempt in them of their maisters; hence come the headie and proud; hence do they loath al goodnesse, hence intollerable stubbornnesse. What shoulde I speake of their prodigious attire? of their vnseemlie apparel? of their ietting vp and downe with Daggers by their sides? What should I mention their prodigal and riotous expences, winked at by their maisters? or their often, and welnigh dailie rioting, bāque-ting, gossiping, quaffing, plaieng, dauncing, reuelling al the night together? to adde nothing more filthie; I name that which is wel known, and those thinges which are so certaine, that they can not be denied; and so shameful, that they maie not be excused anie kinde of waie.

*Mischiefes
that grow
by euil
Schoole-
maisters.*

And forsomuch as Schoolemaisters, (whose dutie were with al endeouour, diligence, and seueritie, to bringe downe the boldnesse, to tame the wildenes, and to bridle the wantonnesse of youth, both by instruction, admonition, and correction) doo suffer the youthe committed to their trust, to be corrupted and carièd headlong into al vice and wickednesse,
what

*Dutie of
Schoole-
maisters.*

what hope is there (of their amendmēt) when they come vnto riper yeers, and to mans estate? For it is vnlikelie, that either he wil liue honestlie, when he is old, which led a wicked and filthie life, when he was young, or that hee whiche was naughtelie brought vp in his child-hood wil in his man-hood bee broughte vnto good order. *Such a matter it is to be accustomed to a thing from tender yeeres.*, as the most excellent Poet dooth saie. And another writeth:

*The minde easelie forgetteth nor.
What long time since it leard and got.*

*Chusing of
Schoole-
maisters.*

Oh that cities and towneships would consider the waightines of this matter and yeelde in no wise neither to affection, nor to affinitie and kindred, nor to the commendation and sute of their familiers, in choosung Schoolemaisters. Surelie at euerie mans letter of commendation, a Schoolemaister should not be appointed: especialie because it is much to the benefite of a common-weale, to haue a godlie and learned teacher, that wil traine-vp children in religion, teach them ciuilitie, and endue them with liberal both manners and discipline.

Notwith-

Notwithstanding, howe in this pointe now a daies men offend, no tongue can expresse . For nowe there is no place in a manner for godlie & learned Scholemaisters, whose honest life, commendable behauour, and faithfulness is wel known . Vnlearned Sciolies doo euerie where so creepe into the freendship and familiaritie of mightie men, and so perswade them that they alone are thought to bee meetest (when they are as meete for that office, as the Asle is for the harp according to the common saying) to gouerne Schooles, and to bring vp childre . And for their doctrine it is such as no wise man wil giue a strawe, or a burnt thride for the same : their ignorance is verie grosse , notwithstanding they can hide the same maruelous cunninglie : & for that in respect of their ignorance & rudenes they carie none auctoritie, the which a learned man dooth easilie attaine: they loose the raines of discipline too muche , and marre young mindes with their cockringe, that youthe maie the more willinglie chuse them for their teachers.

But that I maie returne to my purpose, seeing that parentes themselues, with teachers, and maisters doo nussel
young

young children in wickednes, giue them the head to do what they liste, and haue no care at al of gouerning, & restraining their desires: what maruel, if hardlie, or not at al they can leaue those vices in their olde age, whereunto they were accustomed in their youth! custome so cometh to a nature. And although when the daie of iudgement comes into their minde, they thinke of repentaunce: yet Custome hath so marred them, that whether it be vnwilling or against their knowledge, they fal euermore vnto worser wickednesse, and like fooles neuer cease to prolong their amendement more and more. Now what good members of a common-weale shal we thinke they wil prooue in their olde age, which in their youth are so corrupted, through their parents meanes, and so il brought vppe, throughe their Maisters negligence?

*Fruite of il
education.*

For whence come so manie adulterers now adaies, so manie corrupters of maidens, so manie ruffins, so manie bawds, so manie vnthrifts & prodigal cousins? whence are there so manie Dicers, and such a number of most wicked citizens, and townesmen, but euen from this fountaine, as it were of vngodlie and e-
wil

uile education of children? For they had need of a purgation which laie the vices of this age vpon the Gospel. It is not the Gospel which causeth suche wickednes, it is wanton and il bringing-vp of youth it is negligent and carelesse Magistrats: that I saie nothing of higher Princes which must beare the blame. They who are in authoritie shoulde most seuerelie punishe and correcte sinne, not winke thereat. If the *Julian* lawe of adulterers which with deathe punisheth adulterie, and violaters of marriage, neither suffereth the wickednes of whordom to go vnpunished: if I saie, this law were again established, and if they which abuse the name of God, and spue out blasphemie against his holinesse, and sweare by the Crosse, by the woundes, and blood of Christe, which when godlie Sermons are making, be quaffing, plaieng, gadding idlie vp and downe, which obey not their parents, nor giue them due honor: which are mankillers, and murtherers, and theeues, dicers, rauishers, churchrobbers, and Vsurers, if iuglers, coseners, dronkardes, gluttons, and prodigal vn-thriftes: if il speakers, bakhiters, brawlers, forsworne persons, idle talkers, and liers: finalie, if they which are appa-

*Magistrats
office.*

C

rent he

rentlie wicked, were not wincked at, but seuerly punished, neither would there be such large scope for vice and wickednes nor al men shold cry out as they do now of the loosnes of this worlde. Let euery Magistrate therefore thinke, vppon his office, and perswade him-self that when Christ shal returne to iudge the worlde he must yeeld an accompt; and learne

a Rom. 13. Paule (a) that hee beareth not the Sworde for nought. For he is the minister of God, to take vengeance on them that do euil. And for

b 1. Tim. 1. much as Paule again dooth witnesse
 9. that the Lawe is not giuen to a righteous man
 10. but to the lawles & disobedient, to the vngodlie, and to sinners, to the unholie, and to the prophane, to murtherers of fathers & mothers, to manslaiers, to whoremongers, to buggers, to menstealers, to liers, and to the perjured: and because in his office the Magistrate is minister of the law, doubtles hee cannot without great sin be negligent, or slacke, or carelesse in punishing wickednes.

Wherefore such as beare auctoritie and rule in the Commonweale must remember, that loosenesse of behauiour and wildnes must be tamed, and bridled by euerie good meanes, and that men must be terrified from vice and wickednes, from naughtinesse, and from al de

create, and deadlie and hainous crimes through the feare of punishment. Vnles they do so, they make them-selues guiltie of horrible sinnes, and shal aunswere for the faults of others. For, as the Poet saith,

*He that maie restraine wickednes & wil not,
Dosh wil men to sinne, and spare not.*

I am afraide the seuerenes of *Eth- Pagans* nicks in punishing sinne, and cutting *seuere in* off malefactors, wil be a witnesse against *punishing* our negligence and slothfulnes in that *sin.* pointe, at the daie of iudgement. They had their punishmentes appointed by lawes for offenders: there lacked no commissioners to cite them vnto iudgement: they had examiners and iudges: finally, they had executioners, which with al seueritie punished wickednes. And so by that meanes wild heads were enforced to absteine from il doing, to bridle desires, to tame their concupiscence, and not to rush head-long into al wickednes, euen through the feare of punishment. But now a verie blind man (as the saying is) maie see, how outward and ciuill ordering of manners is decayed, by reason of impunitie, and liber-

tie which is graunted, in that such as are in authoritie, do either negligentlie forgive al, or not seuerelie enough punish malefactors. None correct whoremongers, and deflowrers of maidens, no nor adulterers, and other more hainous offenders, so greuously as they shoulde: none punish either disobciers of parents or despisers of their superiors, or backbiters of their lawful magistrates: None repress of apparel, either the prodigallie for cost, or the pride for colour, and finenes, or the lightnes for varietie, or the impudencie for the monstrous new fashions: None do forbid that infinite expences vpon banquets, pompus and princelike feasting, outragious quaffing, continual sitting at belly-cheere: None do appoint due punishment for dicers, vsurers, ingrossers, fore-stallers, backbiters, nor for such as for-swear themselves, nor for cursers, nor yet for blasphemers: I say nothing neither of those common Stewes in many townes, nor of the libertie which popish priests haue to keepe whores, nor of the impunitie of sinnes for money where the Pope hath to do.

It is the part therefore of al in authoritie to meete with these mischiefes, and without

without delaie to punish offenders, that others maie take heed. For in correcting they must haue regard vnto these three things, either to amend him whom they punish, or to make others to be-ware of committing the like wickednes by his punishment, or finalie, that such as are wel giuen, may liue the more safe-ly, the wicked being cut off.

Little hetherto hath beene done by lawes, therefore the matter must be gone about another waie, to haue the better successe. For as the Apostle saith, *(c) the Magistrate beareth not the sword for nought.* Let him then when occasion ser- ueth, draw out the same, let him strike therewith to the cutting away of sinne, and let him haue a care that he be not blamed for negligence in that behalfe, that in respect of discipline we be not worse then the verie *Ethnickes*, nor giue occasion to the enemies of Christianitie to thinke il (as they do) of the Gospel, and of our profession, because of our wicked life and il behauour. For what? Can the Turkes belecue that religion to be good, whose professors they see with their eies to be of al men the most wic- ked, and prophane? They wil obiect, and cast in our teeth so manie whore-mai- sters,

c Rom. 13,
4.

sters, so manie ruffins and spend-thrifts, so manie dronkards, so manie adulterers, so manie Epicures, that we may be ashamed to heare so much. They wil inueigh against our wickednes, they wil laie in our dish luxuriousnes, they wil tel vs of our lecherie. And thus for our behauour sake both religion it selfe, and Gods word is il spoken of, and as *Paul* saith (d) *The name of God is blasphemed among the Gentiles through you.*

*d Rom. 2,
24.*

And although to iudge rightlie hereof, in euerie age there hath bin riotousnes, sumptuous feasting, costlie dinners and suppers, surfetting, dronkennes, whoredome, adulterie, oppression, iniurie, neglect of wel doing, and other such wickednes, which euerie man in his time hath found fault withal, as *Seneca* doth saie, and no age that hath beene voide of sinne: yet loosenes of life, neglect of order and discipline, outragious wickednes, hath in this our age so increased, and got strength, that it appeareth euen *Atheisme* and *Epicurisme* hath inuaded the life of man, and as it were beareth dominio ouer Christians: lawes take no force, iust ruleth altogether.

*Wickednes
never at
such ripe-
nes.*

For these euils therefore it were the part of Magistrates both spiritual and temporal,

temporal, to finde some remedie, as they
whom God hath exalted, and preferred
by strength and honor,

*Both for to rule the publique weale,
And subiects keepe in awe:
And for to watch both night and daie,
That each liue under lawe.*

That with al studie and seueritie, they
cut off wickednes; and both cherish and
defend the good, and through the feare
of punishment terrifie the bad, and
make them not onlie to fauour religion,
but also to aduance the same by their
wel doing.

I saie therefore once againe, let ma-
gistrates remember their duties, and
what wickednes they cannot vtterlie
supplant, let them punish: and though
they are not able to make men good,
(which thing belongeth vnto God a-
lone) yet endeuour they with al indu-
strie that we come not againe vnto Pa-
ganisme, and prooue worse than *Ethnickes*.
Aboue al they should enact, and looke
that parents bring vp their children in
the feare of God, and from their youth
teach them godlines, and good maners.
And forsomuch as the wel bringing

vp of children is much to the behoofe of a Common-weale, (for therevpon consisteth the safetie of cities:) Magistrates must haue a special care hereof, and see that parents do their dutie in training vp their children aright vnder correction. If this were done, wickednes would not take in roote, as hetherto it hath, which otherwise by no lawes can be auoided. And whereas the lawes do punish wickednes, and il facts already committed, and good education keepeth a man from doing anie thing worthis punishment: Againe, for so much as lawes reforme what is done amisse, but good education quite prauenteth the same: it plainelie appeareth, that this doth more good to the Common-weale, than lawes do.

That I adde not, how they which haue naughtelie beene brought vp, do afterward cast off al feare and reuerence to lawes, wherebie punishments are appointed to transgressors.

The cheefest care of magistrates.

And therefore it hath beene the cheefest studie of wise gouernours, not with what punishment they might afflict the wicked and transgressors, but how to bring it to passe, that their subiects may commit nothing worthis correction.

And

And because they trusted it would be accomplished through the good education of children from their youth, either by their parents, maisters, or tutors, they tooke no smal care about this point.

But from this digression now returne we vnto our purpose.

*With this Chapter compare the II.
Chapter of this Booke.*

C A P. 4.

The fourth cause why men are
loath to repent.



Fourth cause of procrastinating the reformation of our wicked life, is welth and prosperitie; for it maketh men droonke oftentimes with sweet fortune as it were, and so secure, that seldome they thinke of God, much lesse of amending their liues. Therefore was it wel said of an ancient writer, *Of prosperitie springeth prodigalitie, and of prodigalitie, as al other vices, so especialie impietie a-*

Prosperity.

C 5

gainst

gainst God. And *Seneca* affirmeth, that mens minds are luld asleepe with too much felicitie, as it were with a continual dronkennes. Hetherto pertaineth that of *Paul* vnto *Timothie*, (a) where he willeth him to Charge them that are rich in this world, that they be not high minded, and that they trust not in uncertaine riches, but in the liuing God, that they do good, and be rich in good works, &c. And if true it be which *Publius* said, *Fortune* makes him extreme lie foolish, whome she fauoureth: then it appeareth euidentlie, how prosperitie doth not onlie make men secure, but is the mother of al wickednes. For hence it is, that we perceauē not the wrath of God against sinne, which we ought continualie to feare; hence doth drouennes so occupie our minds, that we neither dread the vengeance of God, nor thinke that we shal either die, or appeare before the iudgement seate of Christ.

Example
of extreme
securitie.

Our Sauior in the Gospel after *Luke*, doth by an elegant similitude paint forth as it were this securitie of welthie men, where that rich man, whose ground had brought forth fruits plenteouslie, neuer thought of amending his life, nor of repentance, nor yet of helping the poore, but fixing his cogitations vpon building

building greater barnes, and of gathering his fruites vnto them, thought thus with himselfe (b) *I wil gather al my fruites, and heape my goodes together, and I wil saie vnto my soule; Soule thou hast much goods laid vp for manie yeeres, lye at ease, eate, drinke, and take thy pastime.* But in this securitie and opinion of continual felicitie, which the churle conceaued in his mind, what saith God at the length? Euen thus he saith, *O foole, this night wil they fetch awaie thy soule from thee.*

b Luk. 12,
18.
19.

10.

Thus you plainely see, how the rich man, while he dreameth of a secure and quiet life, of dining, and supping, and faring deliciouſlie, & liuing delicatelie, while he thinketh al was wel, (c) *Sudden destruction came vpon him, as Paule doth saie? Therefore the holie Scripture bid-* dedth vs to *Watch cōtinualie*, (d) and euermore to be readie against the comming of the Lord. A goodlie admonition did we set thereby. But as it fel out in the time of Noe (e) *When as they did eate and drinke, marrie and were married, so vpon the sudden they were al taken awaie by the flood.* And as they al suddenlie were destroyed with fire from heauen, when Lot was departed from among the Sodomites (f):

c 1. Theſ. 5,
3.

d Mat. 24,
42.

Matt. 25,
13.

Mark. 13,
33.

35.
37.

e Mat. 24,
38.

Luke. 17,
27.

f Luke. 17,
23.

vpon

vpon him vnawares, when he looketh not therefore.

When S. Iames would driue awaie this securitie from rich and fortunate men, what saith he? Go to now ye rich men, saith he (g) *Weepe and howle, for your miseries that shal come vpon you. Your riches are*
 glan. 5,
 1. *corrupt, and your garments are moth-eaten.*
 2. *Your gold and siluer is cankyed. Ye haue liued*
 3. *in pleasure on the earth, and wantonnes. Ye*
 5. *haue nourished your hearts, as in a daie of slaughter.*

Heere cal into thy minde that riche man in the Gospel, who after his delight in wearing purple, and fine linnen, and
 h Luk. 16,
 19. *in faring wel and delicatelie euerie daie (h)*
 25. *being dead, is now in hel tormented.*
 For wealth, pleasure, and ouer-much prosperity would not suffer him to think of amending his life.

Hetherto maketh that of our Sau-
 i Math. 19, our in Matthew (i): *A rich man shal hard-*
 23. *lie enter into the kingdome of heauen: and,*
 24. *It is easier for a Camel to go through the eye*
of a needle, then for a rich man to enter into
the kingdome of God. Our Sauour, as Mark
 k Mark. 10, *recordeth (k) expounding the same,*
 24. *doth saie, Children, how hard is it for them*
that trust in riches, to enter into the kingdome
of God. It maketh also to this purpose,
 that

That Christ calleth riches and pleasure
 of this life, *thornes*, (l) which choake the seed of the word, and make it unfruitful. *Math. 13. 22.*

This then is the cause, why GOD sometime sendeth aduersitie; and, as he saith, chasteneth whom he loueth, (m) namelie, that they may shake off securitie, and both be stirred vp to feare and cal vpon God, whom often-times in prosperitie they forget; and be also compelled to confesse their sinne, to repent, and to thirst after heauenlie things, despising earthlie. For in them which haue the world at wil, there doth raigne a maruelous securitie, which is nombred among the deadlie offences; and their minds be inuaded with sloth and carelesnes, and with a certeine nummednes and senselesnes, whereby they neglect heauenlie things: finalie, idlenes, faintnes, rechiefnes, vnwildnes, sleepines, and if you wil haue it so, (for by al these names I see I can not sufficientlie expresse what I thinke) drousinnes taketh them in such sort, that they haue no mind to do wel, nor to liue honestlie. Such is the grearnes of this vice.

The Scripture also sheweth, that prosperitie maketh men not only secure, but blind also, and vngodlie many times, which

Mark. 4.

19.

Luke. 8,

14.

m Heb. 12,

6.

Prou. 3,

11.

12.

- 6 *Dent.* 32, which made *Moses* to saie: (o) *When* he
 15. waxed fat, he spurned with his heele: thou art
 16. fat, thou art grosse, thou art laden with fat-
 nes: therefore he forsooke God that made him,
 and regarded not the strong God of his salua-
 tion. They prouoked him with strange Gods,
 and so forth. This made *Dauid*, hauing
 ouercome his enimies on al sides, when
 he was quiet, and thought al things wel,
 not onlie to fal into adulterie, but also to
 defile himselfe with the murder of an
 innocent man: And he, who in the per-
 secution of *Saule* behaued himselfe wel,
 in prosperitie proued wicked. So greatlie
 hath he to looke that he fal not, which
 11. *1. Cor.* 10, thinketh he doth stand (p.) Yea, after he
 12. had committed those sinnes, how secure
 was he for a long space? For, though
 there hung no danger ouer his head, for
 so much as God is merciful, he went as
 wel as the best vnto the tabernacle, he
 kept the Sabaoth and other holie daies;
 he was at sacrifices making, and offered
 gifts; to be breefe, his mind was with-
 out care. But, when God by the Prophet
 13. *Nathan* denounced vengeance (q) and
 14. punishment, and stroke him with feare
 15. and terror, then at the length comming
 16. againe vnto himselfe, he considereth
 what he had committed, and waileth the
 grie-

State of
Dauid a
secure sin-
ner.

State of
Dauid a
penitent
person.

92. *Sa.* 12,

13.

Psal. 51.

1.

2. *Cor.*

grie-

greeuouſnes of the ſinne, and therefore conceaueth much ſorow through the remembrance therof, and plainelie confeſſeth his offence, and humblie craueth pardon of God, and deſireth to be waſhed from his ſinne, to be clenſed from his wickednes, to haue the filth of his vncleanes wiped awaie: yea, he neither refuseth reuengement, which God had threatned, nor praieth to eſcape the puniſhment, which he had deſerued.

Would to God the like ſecuritie were not in vs, who for the moſt part liue ſo without care, as if al were wel; we neither confeſſe our ſinnes, nor yet feare the ſharp iudgement, and heauie hand of God againſt wickednes. So far be we, *from weeping ſo aboundantlie, as we haue greeuouſlie tranſgreſſed, as that holie Martyr of Chriſt Cyprian doth ſaie.*

But to returne vnto our matter, and to conclude in few words: No man can be ſaued, but they, whoſe ſinnes be forgiuen. And no mans ſinnes be forgiuen, except he aſke forgiuenes. No man doth aſke forgiuenes, but he who deſireth to come into Gods fauour againe. And no man deſireth that from his heart, vnleſſe he be touched with a ſenſe and feeling of his wickednes. And no man is ſorie
for

for his wickednes, but he that confesseth them, and perceiueth the wrath of God against sinne. But this doth not a secure man, for he is touched with no care of his saluation. He to whom al things fall out prosperously, and is (as he saith) drunken with sweet fortune, is such a person. Therefore it is euident, that wealth and prosperitie is a cause, that men haue no care of amending their maners.

*A remedie for this cause reade afterward
in the 12. Chapter of this
Booke.*

CAP. 5.

**A fift cause whie man wil
not repent.**



Fift cause of deferring the amending of our maners from daie vnto daie, is hope to liue long. For, although none, no, not the young man is assured as he in *Cicero* saith, that he shal liue vntil night: yet there is none so old, but he thinketh hee maie liue one yeere more.
The

The Poet bringeth out an olde man exclaiming on this wise: *Can ye wishe me, bee-
ing an olde man 65. yeeres of age, in mine olde
daies to become a married man, and to take an
olde doting woman to wife?*

But nowe in these daies men wel nigh
eightie yeeres of age doo marrie young
girles scarce fiftene yeeres old. So that
they are of opinion that they maie liue
so long as lustie young men, as it plain-
lie appeareth.

Some perhaps wil thinke it follie and
madnes for olde men to become woo-
ers, neither wil we reason for or against
them: this onelic I note, that such as at
that age take virgins to wiues, notwith-
standing they are olde and dote, yet are
they ledde with a vaine hope of vndoub-
ted long life. So that this hope is the
cause, why no man wel nigh wil earnest-
lie thinke either of amendment, or of
an accompt to bee giuen vnto the hiest
iudge of his life spent.

Euerie man deferreth, and, so much as
in him lieth, puts off so profitable and
cecessarie a matter. I am afraide the ve-
rie *Heathen* hereafter in the laste iudge-
ment wil laie in our dish, this extreame
negligence, in that either at no time, or
not earnestly inough, we think of refor-
ming

ming our manners, and amending our life. Whereas manie Heathen vsed continualie, before they gaue themselves to sleep at night, to weigh with themselves according to *Pythagoras* præcept, what thing they had done, either wel or ill. Which thing, *Virgil*. speaking of a good and wise man, expresse on this wise:

He dosh not turne his eies to take,
the sweete and wished sleepe:
Til what he did the daie before,
he waies with motions deepe
Of minde. What did I prætermis?
what did I in due time
Thinke he? what not? unseemelie this
unwiselie that same crime
Whie haue I done? what ouer-slept?
in fonde opinion
Haue I stooed? or helpt the poore,
and wisht my deede undone?
Or would I ought, which I should not
whie, wretch, did I delight
In gaine, more then in godlines?
by word, or eke by sighs,
Haue I offended anie man?
whie to my nature vaine
Doo I obeie? and reasons lore
whie doo I so disdain?
Thus pondring al things in his minde,

from

from morning until night,
Whiche he hath saide or done, forshwith
he taketh much delight
Of dooing wel; and praiseth al
which unto virtue tend,
But what he vaimelie saide or did,
dosh muche his mind offend.

Seneca likewise speaketh somewhat concerning this custome, whiche I cannot chuse but mention. He therefore in a certaine place speaking of caling the minde euerie daie vnto an accompt, saith as followeth: *It was Sextius wont eue- Sextius.*
rie night when he went vnto bedde, to aske his minde, What vice of thine hast thou reformed? What tentasiō hast thou resisted? wherein art thou the better? And straightway, What goodlier thing than after this forme to examine the whole daie? Oh how quiet, how sould and how free is the sleepe which followeth after the examination of mans time spent! When the minde is either commended for dooing wel, or warned to beware of wickednes, and man wil be his owne watchman, and like a seuerer Censor, bring his owne life into question? This powerdoo I use, and debate the matter with my selfe from daie to daie. When the candle is out, I cast the whole daie, and measure al my deedes and sayinges. I neither doe hide anie thing

thing in silence. Why should I feare anie of my faults, sith I maie saie, Looke you doo so no more, for this time I forgiue thee.

At such a disputation you were too fierce, doo not hencefoorth encounter with the unskilful. You tooke-up such a man too boldlie, and therebie you did not amende him, but offend him. Look hereafter, not onelie that what you speake be true, but also that whome you do rebuke, wil patientlie heare the truth whē it is told him. This & much mo things to this purpose speaketh Seneca, which would to god we would fixe in our minds & follow yea, and acquaint our children with this godlie custome? For did we so doubtles, either I am much deceued, or we should studie to liue more aunswerable to our Christian profession, than we doo.

But what do we now? we feast merilie together; wee furnish our boords with most daintie dishes; yea, we spend not the daie onlie in quaffing, but the whole night also in riotousnes (and what horrible vices of al sortes tende vpon that kinde of life, we al doo know) and before willinglie we giue ouer, drink ouercometh vs, and so we goe drunke to bedde: (what saie I wee go?) naie; manie times, because we can neither stande steedilie, nor go but totteringly, we are led: and
manie

manie times plucked from the boord, & laide in bed, where we lie buried as in a graue, (for I can none otherwise better expresse the same) ouerwhelmed with wine, & sleep, and this is a dailie custom. Scarfe once in a yeere, doo we enter into an accompt with our selues of our life mispent, and aske mercie for our offences: sildome it is that wee purpose to come againe into Gods fauor. And whe we doo so, little doo we minde to continue in those things which we haue sette downe; so farre be wee from examining our consciences before we go to rest; fro considering howe wee ought to liue; or with sobbes and teares, and striking our breasts, prostrate vpon the ground, from asking forgiuenesse of the Lorde; from vowing a new life; and from endeuoring to abide and persist in that minde and purpose to liue wel.

Yet for al this wee are not afraide, in such a cursed state of life to sleepe, and to snort too in securitie; wherein if sudden death shoulde strike vs (as no man is sure that he shal rise in the morning; when he goeth vnto bed) we are vtterlie damned, and cast-awaie. But litle do we thinke of these thinges, so greatlie do we flatter our selues, through a vaine hope
of

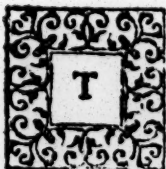
Hope of popish pardon. 56 The 6. cause,

of longer life Now for somuche as commonlie wee see, manie are deceaued through such hope; how childish be we, nay, how mad rather, which thinke our selues by a special priuiledge, exempted from the number of such?

*Reade the 13. Chap. of this booke,
for the remedie against
this cause.*

CAP. 6.

**A sixt cause which alienateth
mens mindes from repentaunce.**



Here is an other cause, whie manie, vnder the dominion of the Pope, especialie, suche as are wealthie and riche, doo put-off their amendment from daie to daie. And that is not onlie the trust of remission of their sinnes, which they receiued by the Popes buls, and pardons, but also a vaine and false hope of deliuerance from the paines of Purgatorie, by annuarie Sacrifices, and Masses, and by the praiers of Monks and Friers, as also

*The Popes
buls.*

Hope of popish pardon 57 The 6. cause.

also by the almes and good deedes of their friends aliue, as by fasting, praier, watching, wandering on Pilgrimage, and such like. For some not only affirme, that the Popes pardons are of power to obtaine forgiuenes of sinne, and not onelie blush not to stand in it, that monie is no sooner throwne into the offering basen, but soorthwith a soule flieth out of Purgatorie into heauen, but also are perswaded, that by other folkes merits and works, the dead are holpen, which thing *Hillarie* writing vpon *Mathew*, dooth denie. And *Hierome* agreeing with him, as euen in the Canon law he is cited, saith: *In this present world we maie helpe each other, either by praiers or counsel: but when we shal appeare before the iudgement seate of Christ, he affirmeth that euerie man must beare his owne burshen. To be short, as death it selfe findeth a man, so God iudgeth him.*

What an horrible securitie is it therefore, to liue in sinne and wickednes, and neuer to thinke thereof? were they touched with anie care of their saluation, they doubtles woulde obserue some meane in sinning, and euermore thinke of the last daie of their life. As, to open my mind by particulers, he which beareth

- reth hatred against his neighbor, would be reconciled, according to the commandement in the Gospel, (a) *Whoremongers, and adulterers*, would remember that God wil iudge them, as the Authour of the Epistle to the *Hebrues* dooth saie, (b) *Murtherers, and Sorcerers, and al liers*, would neuer forget, how their part is in the lake, which burneth with fire and brimstone, as Iohn in the Reuelation writeth (c). *Conuetous persons, dronkards, and railers*, would beare continuallie in remembrance, that they shal not inherit the kingdome of God, as *Pavle* writing not onlie vnto the *Corinthians*, (d) but also vnto the *Ephesians*, (e) dooth testifie. Rich men wil be sure to haue in mind, that our Sauour saith, *How hard a thing it is for them that trust in riches, to enter into the kingdome of God!* (f) Finalie, each of vs would be mindful of that *euermlasting and unquenchable fire* (g) which Christ in the Gospel threatneth to the wicked, and their fellow-sinners; and euerie man for his part would feare those words vnto the foolish virgins, *I know ye not*, (h) those also vnto that idle seruant, *Cast that unprofitable seruant into utter darkenes, there shalbe weeping and gnashing of teeth*: (i) and those to, of him which lacked the wedding garment: 30.

Hope of popish pardon. 59 The 6. cause.

Bind him hand and foote, and take him awaie,
and cast him into utter darkenes: (k) and
to be brieft, that vnto the wicked, De-
part from me ye cursed into euerlasting fire. (l)

k Mat. 22

30.

l Math. 25,

41.

Oh too too obstinate are they whom
these things doo not mooue; plainelie
Epictures, which belecue them not; ex-
tremelie wicked, which contemn them;
verie mad men, and vnmindful of salua-
tion which regard them not! Such are
they, which by purchased pardons, doo
thinke they haue gotten libertie, and
freedom to commit wickednes, and
through this vaine perswasion driue off
to amend from daie to daie.

An other cause of deferring and pro-
longing repentance is, for that manie
are perswaded, if they may worship S.
Barbara, they shal neuer die vnpenitent,
and without receiuing the holie Com-
munion. For this superstition of the
worshipping of Barbara, hath possessed
the minds of al worldlings, where the
Pope hath to do. And therefore à fast is
consecrated to her euerie yeere to be
kept: and Painters haue set her foorth
in the likenes of one holding à cup, and
holie bread in her hand.

S. Barbara.

Furthermore, manie haue à great care,
and long afore do prouide, that when

D

the

S. Francis.

the houre of their death shal approch, they may be adopted into S. Francis familie, and buried when they are dead, in the habit of a *Franciscane*. For this opinion is rooted in al their minds, that the diuel hath no power vpon them, which can attaine thereunto: inasmuch as the Monks doo impart vpon them, together with their habit, al the merits and good works of their whole order, as namely, Masses, Church seruice, praiers, preachings, meditatiōs, fastings, abstinence, vigils, pilgrimages, and such like. For Monks heereby, leauing alwaies that which is sufficient vnto saluation, if any thing happelie doo remaine, and be superfluous, as lightlie there is, that they communicate with other, not *Gratis*, but for money. So that, as I haue said, this also is a cause, why me, that haue bought the good deeds of Monks, and the communion of godlie merits, at no time doo thinke of amending their life.

But in this place it is needles to refel, either this manifest error of popish pardons, or the doting superstition of worshipping Saints, or this wicked opinion which manie haue of communicating merites, especialie, because both others haue done it before now, and we also in manie

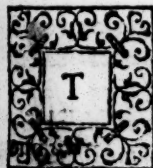
Wicked familiaritie. 61 The 7. cause.

manie places ere this, haue oftentimes
confuted them.

*A remedie for this cause read afterward
in the 14. Chapter.*

CAP. 7.

Of other lesse principal
*causes why we repent
not.*



Hus you haue, as I thinke
the chiefeſt cauſes whic
we neglecte, and prolong
the amendement of our
life. There bee alſo other
cauſes hereof, but they are inferiour
cauſes, as vſual liuing, companying and
dealing with the vngodlie and wicked,
which are touched with no feare of God
much leſſe doo purſue godlines, or liue
purelie and innocentlie. They who haue
care of their ſaluation, muſt with al en-
deuor auoide the companie, and famili-
aritie of ſuch men. For, truelie was it
ſaide, *Il wordes corrupt good maners* (a); and
an auncient Greeke writer ſayeth, *In li-
uing with the wicked, thou wilt proue wicked.*

*Wicked
companie.*

1 Cor. 15.

35.

D 2

Heere-

Heere I would haue Parents to reméber, that they are to vse great diligence in keeping their children from the companie, and familiaritie of the wicked: and in marking what youth, and of what cōuersation they bee, which are ioyned to them in much familiaritie; or that liue together with them; or finalie, which do seeke their companie. For such is à man for the most parte, as is the companie which he vseth. And surelie, wel was it

b Eccles. 13 saide of one, *He that toucheth pitche, shalbe defiled with it.*

But heare what an aduersarie of ours doth saie: *We take our manners from such as we accompanie withal. And as some diseases come to the bodie, and infect them which touch it: so the vices of the minde pollute thē which are next. The drunkard draweth his familiar vnto the loue of wine. The companie of lasciuious, doo effeminate euen the strongest man, Couetousnesse spueth foorth her poison vpon her company. Such is the force of virtue, and of the virtuous on the other side: and so forth.*

He therefore that desireth to liue godlie, holilie, and to keepe himselfe pure, and whole from al infection of wickednesse, which euerie Christian shoulde desire to doo, muste flie and auoide the companie of the wicked. For they which
addit

Wicked familiaritie. 63 The 7. cause.

addict them-selues wholie to keep companie with such, and abide with them from daie to daie, making merrie, feasting, eating and drinking together continualie; they sildome or neuer wil think of amending their life, neither can they be driuen easilie from their pleasant fellowship.

So that although they frequent godlie Sermons; are admonished by good men in auctoritie: yea, and them-selues too, through the feare of Gods indignation, doo desire to reforme their manners, & that earnestlie: yet, I knowe not howe: they driue of from daie to daie, and can neither vnfeignedlie repent, nor at anie time come home againe. In the meane while, when they little thinke thereof, sudden death manie times striketh them vnawares. For, as euerie man is sure to die: so the houre of death is vncertaine. And therefore we are willed in the scripture to watch, and to be readie against the last day of life. Hetherto maketh that of our sauour in *Luke*, where hee saith (c), *Be ye prepared therefore: for the sonne of man wil come in an houre, when yee thinke not.* *c Luke. 12, 40.*

*Reade the 15. Chapter of
this booke.*

D 3

C A P.

CAP. 8.

An other cause of defer-
ring repentance.

Here is an other cause,
whie manie of the cōmon
people prolong and defer
the correctiō of their life.

For there be some, and
those verie zealous too, (for wee maie
not think otherwise) yet not circumspect
enough in this point, which in their ser-
mons laie open the mercie of God, the
remission of sinnes, & such other things
tending vnto our redemption, they vrge
ful zelouslie: but of newnesse of life in
Christ, of holines, and quickening of the
holie spirit (a), they speak eithernothing

a Rom. 6.

11.

at al, or verie litle. For, according to the
doctrine of Paule, he that would be ac-
counted a Christian, must die to sinne, liue
to righteousness, cast-off the olde man with al

b Ephes. 4. his workes, and put on the new (b), & so walke
22. liue, and procue worthie the Gospel of
23. Christ.

Againe, God giueth the holie spirite
to such as beleue and cal vpon him,
whiche raiseth-vp newe motions in the
hearte,

heart, and as it were doth regenerate the wil of man, and driue him vnto al duties of godlinesse, and to al virtues seemelie for a Christian; and finalie, to a new life aunswerable and agreeing to the profession of the Gospel. Of which wee haue spoken at large in an other place.

Oh how much are the mindes of simple people offended by these and suche like speeches! Bee thou, saie they, an adulterer, a fornicator, a couetous person, or defiled with any other vice or wickednes; beleeue onlie, and thou shalt be saued. As for the Law, thou needest not feare it: For Christ hath fulfilled the law and satisfied for the sinnes of mankinde. These wordes without peraduenture, do much offend the eares of the godlie, & open a gap to the committing of wickednesse: and are a cause that men doo not think of amending their manners, but perseuere obstinatlie in vice & wickednes; yea, and to saie the trueth, animate such as are il bent vnto al impietie, and as I maie saie, cut off al occasion of repentaunce.

How much better did *Paule*, who, as *Luke* in the *Acts* recordeth, did not onelie preach vnto *Felix*, and to *Drusilla* his wife, the faith which is in Christ: But

*Preaching
of Paule.*

Beleene the scripture. 66 The 1. remedie.

e. Actes. 24, disputed also of righteousness, and temperance,
25. and of the iudgement to come(c), in so much
26. that Felix, trembled thereat. Yea, and the
same Paule again in the *Actes* witnesseth
how that he shewed vnto the Gentiles,
not onelie that they should repent and turn
d. Actes. 26, to God: but ouer and besides, doo woorkes
20. worthie amendement of life(d).

Thus you haue the causes in a man-
ner, whie we are wont to prolong, and
deferre the correction of our life. Now
doo we purpose to shewe what remedie
maie be found for this mischiefe, albeit
in part we haue done it already.

*The 16, Chapter of this Booke,
is to bee read for remedie
of this cause.*

CAP. 9.

A remedie against Incredulitie,
*which is the first cause why man
doth not repent. Of which
afore 1. Chap.*



Gainst this Incredulitie
therefore of ours, concer-
ning the iudgement to
come, the paines of the
wicked, and immortal
happi-

Believe the scripture. 67 The I. remedie.

happines of the godlie, the auctoritie of
God our Lord and Sauour Christ (vn-
lesse we had rather to be counted, than
in deed be Christians) wil preuaile out
of doubt, if we remember, and set, as it
were, before the eies of our minde, those
sayings which are contained in the ho-
lie scripture concerning this matter. As
that is (of manie to recite a few) in the
Gospel after Iohn, *The houre shal come,*
saith he, (a) *in the which al that are in the* a Iohn. 5. 28
graues shal heare his voice. And they shal 29
come forth that haue done good, vnto the re-
surrection of life: but they that haue done e-
uill, vnto the resurrection of condemnation.
Againe, he saith, (b) *This is the wil of him* b Iohn. 6,
that sent me, that euerie one which seeth the 40.
Sonne, and beleeueth in him, shal haue euer-
lasting life, and I wil raise him up at the last
daie. Furthermore, in the Gospel after
Mathew, speaking of the last iudgement,
among other things, our Sauour telleth
of the sentence he wil pronounce vpon
the godlie in this wise: (c) *Come ye blessed* c Math. 25,
of my Father, inherit ye the kingdome prepa- 34
red for you from the foundation of the world.
And on the other side of the wicked, he
saith; (d) *Depart from me ye cursed into e-* d Math. 25
uerlasting fire, which is prepared for the diuel 41
and his Angels. And a little after: (e) *And* e Mat. 25,
they 46.

Belieue the scripture. 63 The 1. remedie.
they shal go into euerlasting paine, and the
righteous into life eternal.

○ horrible sentence of the Iudge con-
demning the wicked vnto euerlasting
fire ! Now, if the feare of earthlie Iudges
doo astonish malefactors , how should
they stand in feare of the celestial Iudge !
or how should their guiltie conscience
terrifie them ! If thou art so affraid of
the Iudge in this world, from whom not-
withstanding thou maist appeale ; how
much more oughtest thou to stand in
dread of that Iudge , to whole verdict
thou must stand of force !

Depart from me ye cursed, he saith (f)
f Math. 25 How horrible then wil it be, from God
41 him-selfe, who is the Souereigne, and
excellent happines, to be seperated from
the felowship of the righteous, and holie
spirits, to be debarred ; to be excluded
from the eternal blessednes of the cele-
stial kingdome , which is such and so
great, that neither words can expresse,
nor the mind comprehend , nor al the
cogitations of man conceaue the same :
g 1. Cor. 2. (g) and not onlie so, but to be sent vnto
extreame torments in hel, and condem-
ned vnto euerlasting fire , the heate
whereof is so extreame, that our fire in
comparison thereof is but ice, and so
continue

Beleeue the scripture. 69 The 1. remedie.

continue worlds without end among
the diuels, void of al hope of better state!

What, thinke you, that men would
liue so wretchedlie as they doo, if they
remembred these things? But they re-
member not what *Peter* in the *Actes* of
the Apostles witnesseth, that Christ is
ordained of God a Iudge of quick and dead(h): *h Actes. 10*
whereof *Paule* in like sort vnto *Timothe* *42*
maketh mention. (i) Againe, vnto the *i 2. Tim. 4,*
Corinthians he saith, (k) For we must al *1.*
appeare before the iudgement seate of Christ, *k 2. Cor. 5,*
that euerie man may receiue the things which *10.*
are (done) in his bodie, according to that he
hath done, whether (it be) good or euil. In
which iudgement, as testifieth the same
Paul, (l) *He wil lighten things that are done* *l 1. Cor. 4,*
in darknes, and make the counsels of the heart *5.*
manifest, so that al men shal behold the
same. The which how horrible it wil be
to the wicked, no man can sufficientlie
either tel, or conceaue.

For, if in this life, a wicked man, whose
wicked and shameful vices, and wicked-
nes are to be ripped vp, and repeated in
the face of a great multitude of men,
would wish rather to be swallowed vp of
the earth aliue, than haue so manie wit-
nesses of filthie life to appeare in sight;
How thinke yee our minds shal be trou-
bled,

bled, when the harts of the wicked shal be opened, and al our cogitations, coun- cels & doings, brought before the sight of the whole world, of the Angels of God, and of al the Saints in heauen! If heere we deeme it a miserable and wret- ched thing to be led into prison; how miserable wil it then seeme, to be thro- wen into euerlasting torments! If it be horrible to be punished in this world, either with banishment, or death, what wil it be hereafter to be banished worlds without end, from the celestial king- dome, and bodie and soule to be put to euerlasting death.

If it be most comfortable for the god- lie, to heare God bidding them to *inhe- rite the kingdom prepared for them from the foundation of the world*; (m) How horrible
m2 Mat. 25. do we thinke that the sentence of the
34. Iudge wil be to the wicked, condemning
41. them *unto euerlasting fire prepared for the diuel and his angels*!

If we beleeue these things of the iudge- ment to come, of the reward of the god- lie, and due punishment of the wicked, are true; why do we so liue, as though there were neither heauen, nor hel? If we do not beleeue these things, why wil we needs be called & counted Christians?

Lct

Beleeue the scripture. 71 The 1. remedie.

Let vs therefore shake off securitie, which possesseth our minds, together with that sluggishnes, cowardnes, blockishnes, and drowsines which haue inuaded vs. We argue not about nifles, but about the saluation of the soule, the possession of the kingdom of heauen, about euerlasting life and blessednes.

Wherefore now I saie, now while we liue, and are in health; while we may be forgiuen; while he is our aduocate, which will be our Iudge, let vs endeuer to amend our liues: and neuer defer we the same, til our sinnes forsake vs, before we forsake them. Let vs alwaies remember the daie of iudgement, and the horrible voice of the Iudge, bidding the wicked depart from him; also the paines of hel, and the euerlasting fire let vs neuer forget.

Finalie, let the shortnes of our life, the certaintie of death, the vncertaintie when we shal depart, be euermore in mind, to the end that no man may promise himselfe so much as one daie, no not one moment of life. To which effect it was wel said of *Seneca*: *It is vncertaine in what place death wil waite for thee: therefore waite thou for death in al places.* And therefore the more vncertaine, and short
mans

Dread Gods iustice. 72 The 2. remedie.
mans life is, the more, while we may, we
are to thinke of repentance.

CAP. 10.

A remedie for the second cause,
whie we repent not, mentioned a-
fore in the 2. Chapter.



Or (to saie somewhat a-
gainst the second cause)
whie shouldst thou defer
the amendmēt of thy life,
in trust and hope of Gods
mercie? I graunt, Christ when he came
called *sinners*, but, vnto repentance (a) for
their life mispent, not vnto libertie to
sinne.

c Math. 9,
13

The Lord gratiouſlie (as he is merci-
ful) doth forgiue: but such as repent;
not them which obstinatelie persist in
wickednes.

Christ bare our sinnes in his bodie on the
tree, saith Peter. (b) I knowe he did: but
what addeth he? That we being deliuered
from sinne, should liue in righteousness.

Christ gaue himselfe for vs, saith Paule
vnto Titus (c). No man denieth that: but
what foloweth in the same place? That
he

b 1; Pet. 2,
24.
c Tit. 2,
14.

Dread Gods iustice. 73 The 2. remedie.

he might redeeme vs from al iniquitie, and purge vs to be a peculiar people vnto himselfe, zealous of good works.

Christ hath washed vs from our sinnes thorough his blood, saith Iohn in the Reuelation (d). I acknowledge it: but not that we should againe defile our selues with sinne and wickednes. d Reuel. 1, 5.

We haue an aduocate with God the Father, saith Iohn, (e) euen Iesus Christ the iust: Not vnlesse we repent, and so run vnto him for helpe. e 1. Iohn. 2, 1.

But you wil saie, I wil heereafter bewaile my sinne. But how knowest thou, that thou shalt liue one minute of an houre; much lesse so long a time as thou wilt prefixe for thy conuersion? Cal into thy mind, what God, vnto that rich man in the Gospel, which in his great prosperitie promised long life vnto himselfe, doth saie (f) O thou foole, this night f Luke. 12, 17, 18, &c. wil they fetch away thy soule from thee. Thou hast much to feare, least the like happen to thy selfe.

I hope (thou saiest) it wil be better with me then so. But what if your hope deceaue you? Then maie some one exclaime and saie, O vaine and deceitful hope? Now if that shoulde come to passe (which God forbidde) thou art vtterlie damned;

damned, and voluntarilie throwest thy selfe into euerlasting destruction. Yet you can not denie, but it maie fal out so, our life is vncertaine. Then what a folly is it, by procrastinating repentaunce, to bring thy saluation in hazarde, which thou mayest be sure of, repent thou neuer so soone? Why then foorth-with dost thou not amende, rather than with such daunger of thy saluation, to feede thy vaine hope?

God is merciful, me thinkes you saye (g). So is he righteous too. Whie then standest thou not in feare of his iustice, whose mercy thou dost trust vnto?

I desire not the death of the wicked saith the Lord by the Prophet(h). True; but what followeth those wordes? *But that the wicked man turne from his waie, and liue.*

Therefore turne you vnto the Lord, as Ioel ad- horteth (i) *with al your heart, and with fasting, and with weeping, and with mourning.*

Turne you vnto the Lorde your God, for he is gracious, and merciful, slowe to anger, and of great kindnes; as the same Ioel speaketh.

Hetherto maketh that of Ezechiel(k): *If the wicked man wil retorne from al his sinnes that he hath committed, and keepe al my statutes, and do that which is lawfull and right, he shal surelie liue, and not die.* And a litle after

Dread Gods iustice. 75 The 2. remedie.

ter (l), Haue I anie desire, that the wicked l Ezech. 18,
should die, saith the Lord? or shal he not liue, 23.
if he turne from his waies? Hetherto belon-
geth that of Esaie (m), Let the wicked for- m Esai. 55
sake his waies, and the vnrightheous his owne 7.
imaginations, and retorne vnto the Lord, and
he wil haue mercie vpon him: and to our God,
for he is verie readie to forgiue. The Pro-
phet sheweth how that God is gracious
and merciful, but toward them that re-
pent, and acknowledge their sinne.

Therefore doe thou speedilie repent;
turne againe vnto the feare of God; aske
forgiuenesse of thy sinnes with teares, &
sighing; be thorowlic out of loue with
thy selfe for wickednesse perpetrated &
committed; leaue thine owne waie, and
turne vnto the Lord thy God; and then
assure thy selfe of saluation: despaire not
neither doubt thou of Gods mercie and
fauour. In the meane while, remember
the saying of our sauour, That ioie shalbe
in heauen for one sinner that conuerteth, more
then for ninetie and nine iust men (n) Yea, let
this aboue al the rest, pricke thee vp vn-
to repentaunce; considering, both how
greatly the verie Angels desire thy con-
uersion, and how much they reioice
when thou dost amend.

n Luke. 15.
7.

But that in the Psalmes likes thee pas-
sing-

o Psal. 86, sing wel, where it is saie (o), Thou O Lord
 15 art a pitiful God, and merciful, slow to anger,
 and great in kindnesse and truth.

p Psalm. 5. Seeing you saie so, hearken what in the
 same booke of Psalmes is written (p)

5. Thou hatest al them which worke iniquitie,
 Againe (q), The face of the Lord is against

q Psal. 34, them that do euil.

16. Some wil yet saie, it is in the Gospel

r Iohn. 3, after Iohn (r), that He which belecueth in
 the Sonne, hath everlasting life. But what

36 saith the same Iohn in an other place (s)?

s I. Iohn. 3, He that committeth sinne is of the deuil. And

8. (t) He that saith, I know God, and keepeth not

1. I, Iohn. 4, his commaundements, is a liar, and the truth

2. is not in him.

Iohn Baptist witnesseth of Christ, sai-

v Iohn. 1, ing (v), Behold the lambe of God, which ta-

29 keth awaie the sinnes of the world. But what

x Mat. 3, saith he beside (x)? Repent, And bring forth

2. fruits worthie amendment of life.

Luke. 3, You yrge further that of Peter in the

3, Actes, saying, (y) We beleue through the

8. grace of the Lorde Iesus to bee saued. But

y Act. 15, marke you not what in the same booke

11. is written (z)? Amend your liues therefore,

z Actes. 3, and turne, that your sinnes may be put away.

19. Doth not Christ in the Gospel after

a Iohn. 3, Iohn saie (a), God so loued the world, that he

16. hath giuen his onelie begotten sonne, that who

soeuer

Dread Gods iustice. 77 The 2. remedie.

soeuer beleeueth in him, should not perish, but haue everlasting life? But doth he not saie in Mathew also (b) Not euerie one that saith vnto me, Lord, Lord, shal enter into the kingdome of heauen, but he that doth my fathers wil which is in heauen?

b Mat. 7,
21.

You belecue I am sure, that which Paule saith (c), That Christ Iesus came into the world to saue sinners: belecue also that neither enchaunters, nor whoremongers, nor murderers, nor idolaters (d), nor theeuers, nor couetous, nor proud persons nor drunkards, nor railers, nor extorcioners shal inherite the kingdome of God (e.)

c 1. Tim. 1,
15.

d Reue. 22,
15.

e 1. Cor. 6,
10.

For if you belecue, that Paule, or the holie spirit rather by the mouth of Paul, doth speake the truth, you see plainlie that you can haue no hope of mercie at Gods hand, or assuraunce to be saued, liuing a wicked & filthie life. For, as faith through the Gospel, acknowledgeth god to be merciful to the penitent: so doth it know that he is angrie and displeased with such as obstinatelie proceede in sinne.

There is no cause then, whie through hope and confidence of pardon at gods hand thou shouldest prolong thy conuersion, and flatter thy selfe. Repent, & come into the waie againe: and then, doubt

doubt thou no whit, but thou maist make thy selfe a large promise of Gods fauour and kindnes. And as no man can truelie repent, but he which hopeth to be forgiuen, as it is wel said by *Ambrose*: so none maie hope to be forgiuen, which doth not vnfeignedlie repent.

This one thing I wil add now out of *Iesus* the sonne of *Sirach*, before I proceed vnto the rest: Saie not saith he, (e
Eccles. 5. 4. haue sinned, and what euil hath come vnto
 5. me? For the Almightye is a patient rewarder,
 6. but he wil not leaue thee unpunished. Because
 7. thy sinne is forgiuen, be not without feare to heape sinne vpon sinne. And saie not, the mercie of God is great, he wil forgiue my manifold sinnes. For mercie and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarying to turne vnto the Lord, and put not off from daie to daie. For suddenlye shal the wrath of the Lord break forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in the time of vengeance. He-
 therto *Ecclesi-*
asticus.

CAP. 11.

A remedie agaiaſt the cuſtome of ſinning, which is the third cauſe of deſerring repentance: as aboue in the

3. Chapter hath beene ſhewed.



V T cuſtome of ſinning doth hinder thee that thou canſt not amend, & returne from ſinne vnto godlineſſe. For commonlie it falleth out, that looke what a man hath beene inured vnto from his youth, he purſueth in his age. Becauſe, as *Cyprian* ſaith, that is not quicklie, and ſpeedelie laid off, which is growne to ripenes through long uſe.

For when wil he learne to be a good huſband, which hath ſpent his time in riotouſneſſe, and daintie fare? And he which commonlie glittereth in braue apparrel, gloriouſlie ſet out with gold, & purple, wil hardlie attire him ſelfe after the faſhion of the ſimple ſort. It can not be, but that with forcible intifements, as the manner is, wine muſt inuite, pride puffe vp, anger ſet on fire, couetouſneſſe vnquiet, crueltie prickt forward, ambition delight, luſt bring downe head-long, and

and so forth. So that it maie seeme verie hard by anie meanes to alter custome, which in a maner is become an other nature. Notwithstanding, if you loue your owne welfare, you must endeavour yet.

But, you wil aske, how you may so do? Euen if you cast off that by little & little through good custom, which you haue got through euil custome; and if you labour to pluck vp that by good custom, which euil custome hath ingrafted. *And nothing is so hard (as Seneca doth say) which the mind of man cannot ouercome. Whatsoeuer the mind went about, it hath brought to passe.*

Wherefore to breake this almost inuincible strength of custome, you must addressle your mind chiefelie therevnto, and not striue and labour onlie by force to ouercome the same. And yet you must striue withal, if you would weaken, and pluck vp, and root out à thing which is fastened, and sticketh to the rootes.

Wherefore, set therevpon couragiouslie, at the least wise begin vpon good hope, endeuor with à sure trust in God, and doubt thou not but thou shalt blessedlie go forward. For before thou begin, thine old custom perhaps wil seeme

vnuin-

vincible ; but when you come vnto the trial, straight-waie that, which you thought would hardlie be done , wil seeme nothing so, or at least not so difficult. So often-times that which at the first we thinke heauie, when we once go about the same, proueth light. Briefelic, what the most excellent Poet speaketh of *Mnestheus* companions to this effect :

*Their good successe doth make them bold
and stout. They able are
Because they seeme to be. Nothing
their courages can dare :*

#

Thinke without peraduenture, wil fitlie be applied to thee. Onlie, as I haue said, go about the same with a courage, hope wel, and euerie daie thy care, and mind to liue godlie, wil like thee more and more ; and the loue of virtue, than which, as one trulie saieth, nothing is more beautiful , nothing more faire, more louelie nothing is, wil maruelouslie inflame, and rauish thy mind. And in the end thou wilt vse much ioyful gratulations to thy selfe for addressing to reforme thy maners. Such a pleasure, and euerie daie more profit then others shal you reape thereby. So that you wil confesse

fesse that to be true which our Lord and
 Sauour Christ said vnto his Disciples in
 these words (a) *My yoke is easie, and my*
burden is light.

a Math. II,

30. Hetherto belongeth that which Hierom
 in a certaine place doth write: *Too much*
custome of sinning, saith he, maketh the waie
to vertue seeme hard & uncomfortable to vs:
but alter this custome once, and you shal finde
the waie to righteousness, to be a goodlie and
pleasant waie. So saith he no lesse truelie,
then elegantlie.

And if *Stilpho* the Philosopher, which
 thing *Cicero* doth testifie, *Being naturalie*
enclined vnto wine, and women, did by lear-
ning so bridle and subdue his nature, that no
man saw him drinke at anie time, nor yet be-
held anie appearance of wicked lust in him:
 Why maist thou not through Gods as-
 sistance, tame by little and little, and, as I
 may saie, cast off a wicked custome, yea,
 though it be much ingrafted, and verie
 old? An *Ethnike* subdued his nature, shal
 not a Christiā ouercome custome? espe-
 cialie, if earnestlie he bend himself ther-
 vnto; if continualie he looke to him-
 selfe, if after a sort he offer violence to
 himselfe, and yeeld not to weakenes; if
 in consideration of mans imbecilitie he
 cal for Gods assistance by earnest and
 ardent

ardent praier; if by almes, and liberalitie vpon the poore, he seeke after the fauour of God; finalie, if he make petition that the holie Spirit, which may raise vp new motions in his heart, and pricke forward his studie and endeouours to liue wel, may be giuen him. But proceed we vnto the rest.

CAP. 12.

A remedie against the fourth
cause of prolonging repentance,
spoken of before in the 4.
Chapter.



Hey whom riches and prosperitie do make secure (for this was the fourth cause of prolonging repētance) should often cal into mind that horrible voice of our Sauour, extant in the Gospel after Luke (a.) *Wo be vnto you that are rich, for you haue receiued your consolation. Wo be to you that are full, for you shal hunger. Wo be to you that now laugh, for you shal waile and weepe. Neither let them forget, what God said vnto the rich man in the Gospel (b): O foole, this*

a Luke. 6,
24.
25.

b Luke. 12,
20.

E

night

night wil they fetch awaie thy soule from thee.
Let other examples be remembred also,
of such, whom before we cited, as were
either drowned suddenlie by the flood:
or consumed suddenlie by fire in *Sodome*,

e Luke. 17, (c) So would both those rich men, whom
26. the seruant of God *Iames* biddeth to
27, &c. Weepe and howle, for the miseries that shal
d Iames. 5, come vpon them (d). And that fine Glut-
1. ton also, who being buried, was tormen-
e Luke. 16, ted with the flames of hel fire. (e)

22. Let vs then from our hearts cast off se-
23. curitie; let vs not forget God in prospe-
ritie; let vs feare the wrath of that Iudge,
before whose iudgement seate we are al
to stand, to pleade our owne cause, our
owne conscience accusing, and bearing
witnessse; either with vs for welldoing, or
against vs for our wickednes.

It falleth out for the most part, that
prosperitie puffeth vp the mind, that
rich men are proud, that wealth makes
men head-strong. We should therefore
continualie vse wel our good fortune &
prosperitie: we should looke againe & a-
gain, least this téporarie happines bring
vs vnto eternal miserie, and destruction.

What is then to be done? That *Paule*
f 1. Cor. 7, writing vnto the *Corinthians*, sheweth in
29. few wordes (f): Hereafter saith he, let both
they

they which haue wiues, be as though they had none: and they that weepe, as though they wept not: and they that reioice, as though they reioiced not: and they that buie as though they possessed not: and they that vse this world, as though they vsed it not: For the facion of this world goeth awaie. In which wordes the Apostle sheweth, that we must haue either no care at al, or that our least care should be either of wiues, or of prosperitie or aduersitie; or finalie of riches and wealth of this world: but that our cheefest, yea, and onelie care is to be cast vpon heauen, and heauenlie things.

Not without cause did Paule commaund *Timothie* (g), to charge them that are rich in this world, that they be not high minded, that they trust not in uncertaine riches, but in the liuing God. And *Dauid* in the *Psalms* doth saie (h), *If riches encrease, set not your heart thereon.* Riches are not simplie condemned, the which godlie men haue possessed; but the trust in riches, and the pride and hautincfle which ariseth from riches, is condemned. For wealth commonlie, and prosperitie, are woont to make men haue stomackes, and hie mindes. Hence that in the *Comedie*, *Because wealth is increased, their minds are exalted.*

30.

31.

g 1. Tim. 6,
17.

h Psal. 62,
10.

He therefore which hath gathered riches, and enioieth the world at wil, let him both yeeld thanks to God for the same; and take heed that he insult not, and waxe high minded; yea, and also let him againe and againe too, euermore bring his fortune into suspicion: but aboue al vse he diligence, that through securitie (as manie doo) he forget not God; and that he neuer leese the sense of Gods vengeance against sinne, nor haue his minde either occupied with idlenes, or inuaded by negligence.

Of which vnles he beware, it is doubtlesse to be feared, least leaning too much vpon present happines, he be carried awaie with a false ioie; and least flattering him-selfe with hope of long prosperitie, the feare of God beeing quite remoued, in the mean while he be oppressed: as commonlie the daie of death commeth vpon vs, when we litle looke for the same.

Let vs therefore place before the eies of our mind that saying of the Apostle, *When they saie, Peace and safetie, saith he (i) then shal come vpon them sudden destruction.* So then, as the same Apostle warneth vs, *Let vs not sleep, but let vs watch, & be sober.* Neither let vs saie, we shal haue
peace,

i Thes. 5.
3.

peace, euil shal not come vpon vs : or as they did of whom the Prophet *Esaie* maketh mention, who said (k) *We haue made* k *Esaie. 28,*
a couenaunt with death, and with hel are we 15.
at agreement: though a scourge runne ouer, &
passe through, it shal not come at vs.

In the old, and also in the new Testa-
ment we maie find manie, both testimo-
nies of gods displeasure against wicked-
nes; and examples of punishmentes vpon
the vngodlic, by the reading wher-
of euerie man to his profit maie shake-
off carelesnes in prosperitie. For it is not
our mind in this place to aleadge al that
we maie, least our booke do grow ouer-
big.

Let it neuer be forgotte, which *Moses*
mentioneth of man-kinde, which was
drowned bie a flood in the beginning of
the worlde (l); of the vtter consuming
both of Sodome and Gomor bie fire (m);
of the manifolde and extreame calami-
ties of the people of Israel; of the often
carying them into captiuitie bie barba-
rous nations for their contempt of god-
lines; nor finalie, which Ecclesiastical
histories do writ, of the ouer-throw, wa-
sting and destruction of Ierusalem. For
al thinges are written (as *Paule* writing
vnto the Corinthians doth saie (n), To
E 3 admonish

l *Gene. 7,*
6.

7. &c.

m *Gene. 19,*
26.

27. &c.

n *I. Cor. 10,*
11.

admonishe vs, vppon whome the endes of the world are come.

Now what punishment the Lord hath laid vpon particular men for their wickednes, it were long (as I haue said) and needles to show. I wil aleadge but one for example sake: When that noble and deerelie beloued of the Lorde, *David* I meane, at what time hee was through much prosperitie secure, had falen into the filthie sinne of adulterie, and increased the greatnesse of that sinne, bie the murthering of an innocent man; with what miseries and calamities did GOD afflict him, yea, after he had repented, & was restored into Gods fauor againe(o)?

2. Sam. 12.

13.

Psal.

51.

1.

2. &c.

Read:

2. Sam. 13.

15. 16. and

18. Chap.

For God plagued him both with the death of his sonne newlie borne; and with the rebellion of his owne children; and bie woful flight from Hierusalem; and with violence offered to his concubine bie his own sonne; and with defec- tion of his subiectes; and finalie (to omit other thinges) with a great slaughter of his people. So horrible and hote is the wrath of God against wickednes.

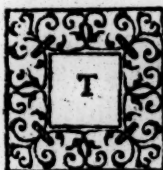
If so holie a man, no not after his repentaunce and comming into Gods fauour, as the bookes, wherein the Actes of the Kings of Israel be contained, doo witnesse;

witnesse; if I saie, so holie a man after his repentance escaped not vnpunished for his sinnes committed: what thinke you shal betide them, which are touched with no griefe of their wickednes, which securelye doo sinne, and proceede from one sinne vnto an other; finalie, which with obstinate hearts persist in vngodlines?

Let vs therefore cast-off al slouthfulness, and that sleepe and drowsie securitie, when we haue the world at wil; let vs liue in the feare of the Lorde; and make sure our saluation with feare and trembling; let vs not suffer our selues to be entangled with the wicked intisements of the flesh; and finalie, be continual praier, let vs resist the temptation of Satan. And thus much for this point.

C A P. 13.

A remedie against the fift cause, of
deferring amendment of life, contained in the 5. Chapter of this Booke.



HEY which in hope of long life, do procrastinate the amendment of their life, do vtterlie of purpose deceiue them-seiues; and vanelie do hope for that,

which greatlie they desire: whereby, witting, knowing, liuing, and seeing with their owne eies their destruction, they perish, which is the extremest folie that can be.

If these me are nothing moued with that which Philosophers (wise men I meane among the Heathen, yet void of true religion) haue left in writing, touching the shortnes and vncertaintie of this life, as he was, who said that *Man is a bubble*; and he to, who called man, *A dreame or a shadow*: yet let *Iob*, that man so beloued of God, mooue vs, which witnesseeth that

Job. 14.
1.

man is of a short continuance (a); let the seruant of God *Iames* mooue vs, which saith that *The life of man is euen a vapor, that appeareth for a litle time, and afterward vanisheth awaie (b)*; Let the sonne of god,

1am. 4.
14.

our Lord and Sauour Christ, who cannot lie, mooue vs (c), who biddeth vs,

Math. 25.

Watch, for we know neither the daie, nor the

13. houre.

Finalie,

Finalie, if you thinke it most true, let euen common experience moue vs. Oftentimes thou art with such as are grievouslie sicke, without hope of recouerie; thou art præsent when they giue vp the Ghost; thou hearest the verie pangs of death: thou beholdest them vppon the beare: thou folowest the coarces vnto the graue: thou seest them laid into the earth: thou hearest the pitteous crie of mourners: thou readest Epitaphes engraued on tombes: thou meetest manie in mourning weede: al which thinges should stir-vp thy minde to remember the shortnes of this life, and how death is nigh at thine elbow.

If the death of others, whom we know not, cannot moue vs: yet let vs be moued through the death of our friendes and familiars: let our own daungers, and grievous sicknes, whereinto we fal oftentimes, moue vs. And we, that consider not our owne infirmitie, through the troubles of others: let vs confesse our frailtie, and mortalitie of mankinde, at least wise through our owne weaknesse, wherewithal we are tempted. Which thing if we would doo, we shal perceiue there is no cause whie we should flatter our selues with a vaine and deceitful

*Looke not for a long life 92 The 5. remedie
hope of longer life.*

But some wil saie, I may amende my
selfe, and repent when I am olde: in the
meane space I wil take my pleasure. So
you saie: but who is sure he shal liue til
he be old? Thinkest thou, which neglec-
test, and ouer-passest the offered time,
and occasion to repent, thinkest thou, I
saie, to haue the like opportunitie when
thou thinkest good, for thine owne be-
hoofe? Thou art deceiued, surelie thou
art much deceiued, if thou thinkest so.

God of his mercie, which desireth the
conuerſion, rather than the death of a
sinner, when he thinketh good, calleth
thee vnto repentance; and, as he in the
d Revel. 3. Reuelation saith(d), Standeth at the doore
20. and knocketh. Therefore doo thou open
when he knocketh: hearken to him that
caleth: whether hee calethe folow him,
and *Neuer despise the riches of his bounti-
fulnes, and patience: least for thine hardnes,
and heart that cannot repent, thou heape un-
to thy selfe wrath against the daie of wrath,
as Paule writeth vnto the Romaines(e).*

• Rom. 2. Let vs beare in minde what the same
4. *Paule vnto the Corinthians doth saie(f):*

5. *We beseech you, that ye receiue not the grace*
f 2. Cor. 6, of God in vain. For he saith, I haue heard thee
1. *in a time accepted, and in the daie of saluati-*
on

Looke not for a long life 93 The 5. remedie.

on haue I succoured thee: behold now the accepted time: behold now the daie of saluation.

Isa. 49,
8.

By which wordes the Apostle sheweth, that the time which God offereth for repentaunce, is not to be ouer-slipt: and that like occasion is not alwaies giuen.

Hetherto belongeth that vnto the Galathians (f): While we haue time let vs doo

f Gal. 6,
10.

good vnto al men. And not vntruelie said an old writer: He which hath promised pardon to him that repenteth, hath not promised an other daie of life to him that dissembleth his finnes. Take heed therefore, that by procrastinating repentaunce, and that through hope of longer life, thou wittinglie and of purpose, do not tempt the Lord, whose goodnes inuiteth thee vnto repentaunce. The which we are forbidden by an expresse commaundement of God in Deutonomie (g).

g Deut. 6,
6.

It saileth out manie times, that men are killed suddenlie, euen in brawling, playing, and quaffing-together: so that they haue no time to aske mercie at Gods hand for their wickednes: when as we in the meane while, through the singular goodnes of GOD, haue time and space to returne vnto godlines.

Wherefore let vs not abuse this so great mercie of our most gracious God, who

Looke not for a long life 94 The 5. remedie
who looketh and longeth too, as it were
for occasion to shew mercie vpon vs. A-
mend we our sinful liues, least being sud-
denlie preuented with death, as the
Church dooth sing, we seeke time to re-
pent, and cannot finde the same. And
certainlie, *He which hath promised pardon to*
him that repenteth (as euen now I saide, &
must often saie) hath not promised an other
daie of life, to him that dissembleth his sinnes.

But, as some saie, in the time of sick-
nes, a sinner may repent. He may do so, I
graunt: notwithstanding, marke how
manie impediments come then in the
waie, which verie hardlie can be auoi-
ded. For, to saie nothing of the care
which the sicke hath of making his wil;
of prouision for his wife, and children;
of the paine of sicknesse, and such like,
which may seeme of small importances:
how doth Satan bestir him-selfe then,
what engins dooth he set to bring the
poore soule vnto desperation, through
laying his manifold offences before his
eyes? For then chiefelie, if euer he rip-
peth vp, and bringeth into remembrãce
what-so-euer euil a man hath either
thought, or wild, or said, or done; and
such faults, as of themselues are great
and hainous, he dooth make much greater

Looke not for a long life 95 The remedie.

ter than they be : and by al meanes doth studie to withdraw him from hope of saluation, & to driue him vnto despaire for his manifold and great offences. Hetherto belongeth the griefe of a guiltie conscience ; the great feare of death before his eies, the woful and bitter cogitation of Gods iudgement seate ; the dread of a seueare sentence, which wilfore dismay, and trouble the minde ; the horrible remembrance of the paines of hel : and who is able to repeate al the impediments, and causes which let men, that they can not so much as thinke of repenting at that time ?

Do not therefore, do not, if thou be wise, defer the amendment of thy life, til the last daie. For that is a verie dangerous matter : that I saie not, how such a repentance, for so much as of necessitie it springeth, and is extorted, through the feare of damnation, rather than taken in hand of pure zeale, is of smal force to get pardon.

But no repentance is too late before God. I confesse so much. For, *At what time so euer a sinner doth repent him of his sin,* I wil put al his wickednes out of my remembrance. saith the Lord (h). And as the Prophet in another place, *God desireth*

h. Eze. 33.

11.

not

Looke not for a long life. 96 The 5 remedie.
not the death of a sinner, but that he repent
and liue.

But what if sudden death take thee vnawares, that thou canst haue no time to lament, and to repent thee of thy sinnes? For al men should looke for that which may happen vnto euerie man. Let the vnlooked for destruction of them, vpon whom the towre in *Silo* fel as *Luke*

is Luke. 13. recordeth (1), come into your minde.
4. What if suddenlie you should leese your wits and vnderstanding, as we see manie do? The which if it should fal out (as it may happen) then gone were al hope of repenting, which the sinner had placed in prolonging the amendment of his life. For that may betide thee, which hath hapned to others: that you may thinke you are not exempted from that which is common to al men. For a true saying is that of *Publius*, *That may happen to euerie man, which may happen to anie man.*

Cast awaie therefore al hope of long life, then the which vndoubtedlie nothing is more vane, and fleeting, neither do thou dreame of occasion, nor appoint a time wherein thou wilt repent; nor finalie, do not thou nourish thy foolishnes, or madnes rather in deferring the reformation of thy sinful life, through
this

this deceitful hope. Wert thou wise, thou wouldest repent at that time wherein thou maist offend. For if thou mind then to repent, when thou canst sin no more, doubtles thou doest not leaue sin, but sin thee.

Furthermore, it is to be feared, least seeing when thou maist thou wilt not repent, that when thou wouldest, thou maist not. For the iudgméts of almightie God in punishing mans wickednes, are vnsearchable. For as his woont is of his goodnes and mercie, to giue them space of repentance, which are prepared, readie, and willing to receiue mercie; yea, and in the meane while with much patience and lenitie to beare with sinners, vntil they returne from their wickednes: so when he seeth anie man vtterlie bent vnto vngodlines, and deriding his long suffering, & so worthie damnation, then cesseth he to hold such a one backe from falling into destruction, and so (according to the phrase of Scripture) blindeth the desperate, & hardeneth the obstinate: neither doth he looke anie longer for his cōuersion, nor offereth occasion for the damned to repent. For God hath apointed a time & maner for each man, the which no mā in wickednes may ouer-

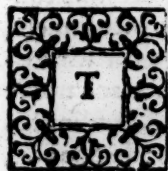
Seeke pardon fro Christ 98 The 6. remedie,

ouer-passe; and God wil not prolong his punishment, & paine of sin. The which shoulde stirre vp al men to repent without delaie, and to prepare them-selues to receiue the grace of God.

But for so much as we haue spoken sufficient hereof, let vs hasten vnto other thinges.

C A P. 14.

A remedie for the sixt cause of deferring repentance, declared afore in the 6. Chapter.



Hey, who through the opinion, which they haue in Popes pardons, do defer the correction of their life, doo trust to a weake staffe, and depend vpon a tottering wal (as the saying is.) So doo they in like sort, that worship Saint Barbara, and wil be buried in the habite of a Franciscane. For in al the scripture what maie be found concerning these toies? What in al the old Testament? In the Evangelical doctrine what? What in the workes of the Apostles? To conclude,
which

which of these things was obserued in the primitiue Church; or els bie a general iudgement and consent of the Church at al times, receiued and allowed, as a thing auailable, and necessarie to saluation?

Therefore, who doth not before death bewaile his offences, he, albeit he haue a thousande Buls and Pardons, shal neuer be saued. And therefore, vnlesse thou wilt be in doubt of thy saluation, omitting these vices, thou must earnestlie repent thy wicked life, and be heartelie sorie at the remembrance of thy sinnes; thou must with teares and praiers, beseech God to be good vnto thee: finalie, thine onelie refuge must be to run vnto the merites of Christ, in a strong hope that God the Father wil be merciful to thee for Christ his sake, whom for vs he hath deliuered vnto the death. So wil it come to passe that God wil haue mercie on thee, forgiue thy sinnes, and for his Christes sake receiue thee into fauour. For, *We haue our aduocate with God*, which praieth for vs, and doth reconcile his heauenlie Father, who bie reason of our sinnes and wickednes, is offended with vs, and maketh him both merciful and quiet, as *Iohn* in his first Catholical Epistle

1. *1. Iohn. 2.*, ffile doth teach (a).

1. So then, regard thou neither the Popes pardons, nor the worship of *Barbara*, nor the habite and weed of a *Franciscane*, wherein there is no hope at all to be saued. Run thou vnto Christ him-selſe, who is our mediator and aduocate, as I ſaid, the throne of grace, the propitiation for the ſinnes of the world, and the Lamb killed from the beginning of the world, as in the *Reuelation* it ap-

2. *Reue. 13.*, peereth (b), briefelie, who is our right-

8. ouſnes, ſanctification, and redemption, as *Paule* vnto the *Corinthians* doth wit-

3. *1. Cor. 1.*, nes (c).

30. Wherefore (to returne vnto the purpose) prolong not the amendment of thy ſinful life for anie Bul or Pardon from the Pope, eſpecialie ſeeing our life is ſo ſhort, and the houre of certaine death ſo vncertaine. The which death for ſo much as in reſpect of vncertaine chances, it is alwaies nigh, and may in this verie moment ouertake a man vnawares, doubtleſſe, as one ſaieth, can not be far off. How dangerous therefore is it to liue in ſuch a ſtate, wherein if ſudden death ſhould ſtrike thee, thou wert verie ſurely damned.

Then to auoid this danger, ſee that thou be alwaies

medit. *Seeke pardon of Christ. 101 The 6. remedie.*

alwaie thou liue in the feare of God, acknowledge thy wickednesse, flie vnto the mercie of God, aske pardon, and hope and looke to, for saluation at Gods hand for Christes sake. Beside, make thou often recourse vnto the minister of the Church, and craue consolation from the word of God. And, that thou maist be stirred vp vnto the remembrance of the promise of pardon, and be confirmed more and more in the hope of Gods mercie to vs-ward, make often recourse vnto the Lords table, and, according to Christes institution, both eate that bodie, which some-time was a Sacrifice for the sins of mankind, and drinke the blood shed forth for the remission of our sins: and so being mindful of the Lords death, yeeld thou hartie thanks to God for his so great benefits, and with a grateful mind sing thou

Psalmes to him, both with thy
selfe at home, and with
others in the con-
gregation of
the faith-
ful.

CAP.

CAP. 15.

A remedie for the seuenth cause,
specified afore in the 7. Chap-
ter.



As much as thou canst (to) come vnto other things, auoid euermore the cōpanie of the wicked; and ioine thy selfe vnto the societie of the good. And, as one coun- celleth, haue conuersation with such as may make thee better, and admit them into thy felowship, whom thou maist re- clame from vice vnto virtue.

For it is behooueful to marke what companie one vseth, and who are his dailie companions. For as by the famili- aritie of wicked men, we are infected as with a certaine contagion: so by dai- lie acquaintance of the godlie and vir- tuous, we are in a manner corrected and amended. Seeke therefore the amitie and friendship of these men, but haue no dealing at al with those. Salomon in his Prouerbes commandeth the same thing (a). Yea, and Paule writing vnto the Corinthians, doth so dehorte vs from
living

a *Prov.* 13.
20.

Medi
frequent good cōpanie. 103 The 7 remedie.

uing, and hauing to deale with the
wicked, that he would not haue vs so
much as to eate and drinke with them.

sc. anie, saith he (b), that is called a brother, be
a fornicator, or conetous, or an idolater, or a
railer, or a drunkard, or an extortioner, with
such one eate not.

b 1. Cor. 5.

II.

ft (to Igraunt, diuers other causes there be,
why he would haue such to be auoided,
either because we may seeme in no sort
to allow the sinnes and wickednesse of
these men; or that such whom al men
do auoide and shunne, through shame
of the world, may repent. Notwithstan-
ding, it is not the least cause, that the
contagions of wickednesse do not re-
lound vnto such, as are ioined vnto
them in friendship. For, as a little leauen
maketh a great heape of doo to swel, so
the example of one wicked man dooth
corrupt and infect a great manie.

And although it be hard and verie
difficult, to forsake their acquaintance
and familiaritie, with whome a man
merelie, à long time, and iocundly hath
liued: yet earnestlie thou must ende-
uour, and labour with carefulnes by al
meanes to depart, and pluck thy selfe
from their companie. If thou but
from thine heart once mind the same,
without

without doubt thou wilt find better successe then thou art ware of. And for so much as, according to the Greeke proverbe, *The beginning is as good as halfe* : and as *Horace* doth write, *He which hath begun, hath halfe doone* : set vpon the same at the least, and despaire not of the successe through consideration of the difficultie.

Now, as commonlie it falleth out, if thou thinke of the bankets, the feasting, the reare-suppers, the reuellings, and such like fond and childish things which thou hast vsed with them, and if thou against thy wil remember thy companions and merie mates, cal into thy mind forthwith the shortnes of this life, the nighnes of death, the last iudgement, the tribunal seate of Christ, hel fire, and euerlasting damnation. And so, as the saying is, *thou shalt driue out one naile by the force of another*. If these things come into mind, and thou thinke thus with thy selfe: *My cup-mates and companions inuite me vnto them, their suppers, diuiners, & potations, do allure me: But what do I? Credit me, wouldest thou saie but thus much with thy selfe, What do I? forthwith, both reason would ouercome thy lust, and thy wil would listen to reason,*

adhor-

adhorting vnto the best.

Therefore, as I saie, thou must take a
space to deliberate, & make some delaie.
When anie such thing, by the suggesti-
on of Satan, commeth into thy mind,
throw awaie thy weakenes of mind, and
loase not the bridle by and by to thy lust,
for then thou wilt runne as the Diuel
would haue thee.

Do thy companions inuite thee to
the Tauerne? Cal thou into thy remem-
brance, what our Sauour in a certaine
place dooth saie (c) : *Take heed to your* c Luke. 21,
selues, least at anie time your harts be oppres- 34.
sed with surfetting and dronkennes; What
Paule dooth write, (d) *Be not dronke with* d Ephes. 5,
wine, wherein is excesse; And (e) *Neither* 18.
drunkards nor gluttons shal inherit the king- e I. Cor. 6,
dome of God: what Peter saith (f) *Be sober* 10.
and watch; finalie, what the Prophet E- Galath. 5,
saie writeth (g); *Wo vnto them that rise up* 21.
early to folow dronkennes. Remember that f I. Pet. 5,
the authoritie of God, & of his Apostles 8.
must be obciéd, and not the minds of g Esaie. 5,
vngodlie persons folowed; that thou 11.
art to hearken to thine Angel adhorting
thee vnto al goodnes, and not to obeie
the deuil, pricking thee forward vnto
wickednes, finalie, that thou must resist
the euil spirit, and not grieue the holie
Spirit of God (i). Where-

Ephes. 4,
30.

Wherefore doo not thou, I saie, do not thou destroe thy selfe, for the sweete company of thy cup-mates, but so much as in thee lieth, with-draw thy self from their familiaritie, and make thou more account of euerlasting saluation, then of a litle short pleasure.

CAP. 16.

A remedie against the last cause,
which holdeth men from repentance,
entreasted of before in the
8. Chapter.



NO W to prescribe a remedie for the last cause, think alwaie with thy self, that he vnfeignedlie doth not repent, neither that he either is, or maie be counted a true christian, that goeth on forward in wickednes: neither that hee hath true faith, which continueth in sinne against his conscience, and committeth anie outrageous wickednes. Let vs not then bee Christians in name onelie, beeing farre from the nature: neither let vs in words boast of faith: but let vs truelie and vnfeigned-

Joine good works to faith. 107 The 8. remed.

feignedlie repent, turne vnto the Lorde
with our whole heart, and reforme our
sinful conuersation by wel-dooing; yea,
let vs studie by good workes to blot our
wickednesse as it were out of the minde
of God, and through hope of Gods assi-
staunce, not through our owne strength
endeuour we to liue godlie, righteous-
lie, innocentlie, vprightlie, holilie, chaste-
lie, soberlie, temperatelie, profitablie to
the Church of God, friendlie vnto man,
and, as *Paule* doth saie (a), *As it becom-* *a Phil. 1,*
meth the Gospel of Christ. *27.*

Furthermore, beg we of our heauen-
lie Father, through our Lord and Sau-
our Christ, that he woulde impart vpon
vs his holie spirite, which may rule, go-
uerne, instruct, sanctifie, erect, comfort,
and quicken, according as Christ hath
promised in the Gospel (b): *That our hea-* *b Luke. 11,*
uenlie Father wil giue the holie Ghoste, to *13.*
them which aske it at his handes. And yet
in the meane while let vs not resist the
holie Ghost, by yeelding to wicked af-
fections contrarie to our conscience:
neither yet expel and grieue him (c) to vse *c Ephes. 4,*
the wordes of *Paule.* *30.*

Let vs walke in newnes of life, not in
sinfulnesse; let vs giue vp our bodies à
liuing sacrifice, holie, acceptable vnto
F God,

- d Rom. 12, God (d), let vs crucifie the flesh with the
 1. affections, and the lusts thereof (e), let vs
 e Galat. 5, keepe our selues vnspotted of the world
 24. (f), let vs be renued in the spirit of our
 f Iames. 1, mind (g), & put on the new man, which
 27. after God is created in righteousness, &
 g Ephes. 4, true holines; Be we folowers of God, as
 23. deare children (h), and walke we worthie
 24. the Lord (i) as it becommeth saints (k),
 h Ephes. 5, supporting one another through loue
 1. (l), endeuoring to keep the vnitie of the
 i Col. 1, spirit in the bond of peace: let vs be gen-
 10. tle one toward another, and merciful:
 k Ephes. 5, let vs loue our enemies (m), blesse them
 3. that curse vs, do good to them that hate
 l Ephes. 4, vs, & praie for them that hurt vs, & per-
 2. secute vs: Let vs giue to the hungrie
 3. meate (n), to the thirstie drinke, to the
 m Math. 5, needie releefe, to the harborlesse lod-
 43. ging, clothing to the naked: let vs visit
 44. the sick, admonish the wanderer, teach
 n Mat. 25. the ignorant, counsel the troubled, com-
 35. fort the afflicted: let vs reconcile them
 36. which be at variance, despise honour, re-
 fuse promotion, abhor couetousnes. fi-
 nalie, let vs endeuor euermore to tame
 and subdue our ingrafted naughtines,
 together with wicked affection, and let
 vs not onelie take heed to our selues, least at
 anie time our hearts be oppressed with sinnet-
 ring

ed. *ioine good works to faith. 109 The 8. remed.*

ring and dronkennes (p) : but also prepare *p Luke. 21.*
our selues in like sort vnto praier, by ab- *34*
stinence and fasting. And, among so ma-
nie subtilties and batterings both of the
diuel, the world, and the flesh, let vs with
earnest praier cal for the helpe of God,
that we be neither in prosperitie proud,
nor out of heart in aduersitie. What so
euer we do, let vs do it to the glorie of God (q) : *q 1. Cor. 10.*
let no man seeke his owne, but euerie man a- *31.*
nothers wealth. Furthermore, let vs be *33.*
such, as may offend no man, but rather
by good example prouoke others vnto
godlines and wel-doing. And last of al,
let vs praie continualie(r), and in al things *r 1. Thes.*
giue thanks : let vs set our affection on things *17*
which are aboue, and not on things which are *18.*
on the earth (s). *s Colos. 3.*

These be hard things, thou saiest. I
know that, yet meete for Christians, and
necessarie to saluation. Let vs then giue
diligence to cast awaie this nicenes of
mind, let vs not pamper our selues so as
we doo, neither yeeld to our weakenes,
nor finalie, of purpose make the grace of
God in vaine to vs-ward. *2.*

Let vs not onelie, not wittinglie run
headlong into wickednes, but stoutlie
beside resist the Diuel, when he driueth
vs to sinne, and neuer cowardlie let vs

F 2

yeeld

Joine to faith good works. 110 The 3. remed.

yeeld vnto him. And so, what is there so grievous, but thou wilt iudge it light, so thou maist attaine vnto euerlasting life, and heauenlie ioies? For wel and wiselie was it said of Paule(t), *I count that the afflictions of this present time, are not worthie of the glorie, that shal be shewed vnto vs. Hetherto maketh. The thinges which eie hath not seene, neither eare hath heard, neither came into mans heart, hath*

1 Rom. 8.
18.

1 I. Cor. 2, God prepared for them which loue him(v).

9. For how great a thing is it, which no force of wordes can expresse, nor cogitations comprehend, namelie, to be a citizen, and inhabiter of heauen; the heire of God; the coheire of Christ; to possesse the kingdome prepared for the godlie, from the foundations of the worlde(x);
34. euerlastingly to behold the most Soueraigne good; to enioie the most comfortable contemplation of Gods heauenlie countenance; to abide in the societie of Angels, in the companie of Saints, in the number of the righteous; with continual Hymnes and Psalmes, together with al the holie Angels, and Patriarkes and Prophetes, and Apostles, and Martyrs, and with al the godlie, now enioying blessed immortalitie, and æternitie, to praise God, euen the fountaine of al glorie!

x Mat. 25,

Joine to faith good works, III The 3. remed.
glorie !

What? Are not al the miseries & troubles of this life , compared to the glorie to come, euen to be iudged of no waight; nor meet to deserue so great a reward as is appointed for them ! that in verie deed we maie be ashamed of our riches and securitie.

And who is there, caling to remembrance the kingdome of heauen, euerlasting life, eternal happines, the exceeding great and infinite ioie, the fellowship of Aungels', the societie of al the saints, which departing in feare of God, do enioie felicitie worldes without end: I saie, who caling these thinges to remembrance, wil couet to liue vpon earth, & not with *Paule* rather desire to be loosed (y), and deliuered out of the prison of the bodie?

y *Phil.* 1.
23.

Let vs not then deeme those thinges hard, which our Sauour Christ so often beat into the heades of his, for the attainment of this so vnspeakable happiness: especialie, sith contrariwise, they which obserue not the commandemets of God necessarie vnto saluation, are not onlie bereaued of the felicity whereof we haue spoken, but are cast headlong into hel among the damned (z); where

z *Mat.* 25,
41.
46.

.E 3 they

Ioine to faith good works. 112 The 8. remed.

they are tormented euerlastinglie, with extreame paines appointed for the reprobate, iudged to hel fire, and perpetual death, throwen into vtter darknes, wher shal be weeping and gnashing of teeth, plagued with most bitter paines & torments, which euer shal endure, and that in the societie and crew of Diuels and damned soules, without al hope of better state: that is, they shal cōtinue world without end in despaire, which more greecuouſlie shal vexe them than anie torment, or than al torments beside.

Now, whome would not these things terrifie from sinning, as the feare of hel, the paines of which there is neither end nor measure, euerlasting death, vnquenchable fire, vnspeakable torments, the felowship of Diuels, the societie of the damned, horror, anguish, trembling, both euerlasting for continuance, and vnmeasurable for greatnes, such as neither mans mind can conceaue, nor anie mouth declare? I saie, what mā is there, but wil be terrified by *that daie of wrath*, as both the Prophet (a), and Paule in his

a zeph. 1. Epistle vnto the Romanes (b) calleth it,
15. *that daie of trouble and heauines, of destructi-*
b Rom. 2. *on and desolation, of cloudes and blacknes: at*
5. *what time he wil reward euerie man according*

Joine to faith good works. 113 The 3. remed.

ding to his works (c) ?

c Rom. 2,
6.

O that the cogitation and memorie of these things were continualie fresh before the eies of the mind ! vndoubtedlie then, either I am much deceaued, or men with more diligence would obserue Gods commandements, they would studie earnestlie both to abstaine from sin and wickednes, and also to liue vprightlie, and vertuouuslie al the daies of their life.

Moreouer, what if heere in this world virtue sometime be rewarded, as wickednes, and il behauour is punished ? And to saie nothing of the conscience, whereof wee haue spoken at large in other Bookes, let vs bring out those things which in a manner wee doo feele with our hand, much more see with our eies. For, that I might begin with the most vsual vice, what euils doo not folow dronkennes and gluttonie ? For, as he in the storie of the world dooth saie, Hence commeth palenes of the face, hanging cheekes, sore eies, palsie in the hands, ouglie dreames, & vnquiet sleepe in the night: hence proceedeth stincking breathes, headaches, weak memories, dul wits: hence are engendred greuous diseases, as ach of the ioints, goutes, the
F 4 faling

Ioine to faish good works. 114 The 8. remed.
faling euil, as both Phyfitions doo af-
firme, and dailie examples testifie.

*Inconti-
nencie.*

Now, touching whoredome, how in
this our age doo we behold the same to
be punished with the French-pockes; as
also other immoderate venerie with the
palsie; with the blearednes of the eies;
with the quiuering of the sinewes!

Gluttonie.

As for luxur iousnes, doth it not bring
manie a man vnto neede, and beggerie?
Adulterie, is it not some-time punished,
and they which commit the same al-
waies after infamous? Besids the angrie
man, doth he not often-times get hurt,
and the proud man hatred?

Anger.

Enuie.

What shal I saie of enuie, is it not a
punishmēt to him which is giuen there
vnto? Doth it not eate vp, and consume
the enuious? As rightlie did one saie,

*The Scicilian Tyrans did neuer find,
A greater plague than enuie to the mind.
So did an other,
The enuious man doth pine-awaie in paine,
To see an other flourish wel, and gaine.*

*Couetous-
nes.*

Now to speake of couetousnes, is it
not euermore tormented, as with the
desire of getting, so with feare of forgo-
ing? For that which a couetous man
hath,

hath, wil not content him; and that which he hath, maketh him to feare, least he lose the same.

Thus you maie see, how that vice and wickednes are often punished, yea in this world. Now, if these thinges do nothing mooue vs, yet shoulde the euerlasting torments of hel, threatned to the wicked in the holie scripture, stir-vp euerie man with al earnestnes of minde, to amende his naughtie life without de-laie, and spedilie, if we belecue those thinges to be true, and not fables, which the holie scripture teachesh, both of the eternal life of the godlie, and of the punishment of the wicked.

CAP. 17.

What meanes a godlie man maie
*use, bie the examples of the Authors to
stirre-up himselfe vnto a god-
lie life.*



Ere I wil brieflie declare, if
happilie it maie giue oc-
casion to others in like
sort, to amend their life,
what it is wherebie I am

F 5 great-

greatlie incensed, and set on fire, to follow virtue and godlines. For thus manie times I doo reason with my selfe: *What Rimini, what if at this verie instant of time, thou shouldest leaue this world, in what state shouldest thou be? Art thou wel prepared to die? For albeit thou reposest thy confidence, as it is thy part to do so, in the infinite mercie and goodnes of God, haue you not neede for al that to stand in feare of his iustice? How manie thousands of Christians, how manie yong men, old men, of middle age, women, viues unwedded, finalie, of al degrees, of al ages, and of al kinds, whose sins are neither for number so manie, nor so hainous as thine, and yet are damned to euerlasting torments! O horrible iudgement of God, yet a righteous iudgement! How manie Iewes are in hel, how manie Idolaters are punished with perpetual paines, the which had escaped those paines, had they bene conuerted vnto the faith of Christ, as we are through the goodnes of God, seeing they liued far more vprightlie in the world than we haue done! O cursed ingratitude of ours! O the hardnes of our harts! I saie, what if it were said vnto thee, as it was said vnto Ezechias*

2. Kin. 20 (a) Put thine house in an order, for thou shalt die, and not liue: what wouldest thou do then? I thinke thou wouldest craue longer life, that thou mightest bewaile thy sins, repent, & aske God

God mercie. Why then doost thou not that daie by daie, al thy life long, which thou wouldest do at such an extremitie?

By these cogitations, as I saie, I am wont maruelousslie to be enflamed to liue wel, to flie sin, and to require merci at Gods hand. Let others then, as like this methode, place the same before their eies.

C A P. 18.

How men should addresse themselves to liue wel.



Here is none almost, but thinketh enimies shoud be forgiuen before death commes, let him now then forgiue; none but desireth Gods fauour, let him now then seeke the same; none but would thinke to amend his life, let him now then amend. Finalie, do that while thou liuest, and art wel, do that through trust in God, which thou wouldest wish to do at the point of death.

That is, particularlie to expresse the same, repent continualie, feare and loue

loue the Lord from thine heart, trust in him a lone: in aduersitie cal vpon him, in prosperitie thanke him; alwaie see thou praile, extol, acknowledge his goodnes, sing Psalmes to him, let him alone; be euermore in thy praiers, in thy cogitations, and in thy desires, commit thy selfe to his goodnes, and submit thy wil to his. Folow his example in doing wel vnto al men; and endeouour to be like him in louing thine enemies(a).

Math. 5,

44.

45.

Furthermore, be thou in troubles, patient; in peace, modest, in thy office, diligent, in thy liuing and apparel, temperate. Be thou towarde thy neighbour, righteous: toward the poore, liberal: in thy dealing with others, mild, and courteous. Put vp iniuries, pursue peace, loue chastitie, shamefastnes, sobrietie, and in al things shew thy selfe vpriight and vncorrupt.

And, forasmuch as these things cannot be attained by the onelic power of nature, flie thou vnto the Lord for helpe & assistance, acknowledging thy weaknes, and the infirmitie of man; praie God both humble and continualie, to impart vpon thee his holie spirit, the which Christ hath promised, that the Father wil giue to them, that desire him

him (b). If therefore thou craue that the same spirit may be giuen thee of God, and shed vpon thee abundantlie, to vse the words of S. Paule, through Iesus Christ (c), thou shalt find that what things of thy selfe thou couldest not do, through him thou shalt bring to passe. Onelie be not thou thine owne foe; neither do thou voluntarilie loose the bridle vnto thine affections, and with al endeuer looke that thou feed not thy wanton humor. For the holie Ghost doth not assist co-wards, sluggards, and such as idelie sit with their armes folded together; but those which worke, and labour earnestlie to tame their natural wickednes, yea, he deemeth such worthie his aid, which continualie doo striue with the wicked affections of the mind. Let vs not then doo as that Countrie-man did, as the tale is, who, his cart sticking fast in the mire, cried vnto GOD for helpe, but stode idelie him-selfe, and would not helpe at al.

About al, be thou terrified from sinning, and stirred vnto a godlie life, through the presence both of God, who euerie, and no waie can be auoided, and of his holie Angel thy keeper, and guider: yea, and the beholder, and witnes of

b Luke. 11,
13
c Tit. 3,
6.

al

al thy dooings. Now, if thou wouldest for no good, that anie man should come in, whe thou art committing anie foule and dishonest fact, how much more oughtest thou to abstaine there-from, through reuerence and shame of God, and his Angel! Fearest thou to haue man priuie to thy fact; and art thou not afraide in the presence of God, whose eies beholding al things no man can escape, to commit that, which thou wouldest not doo in the sight of man? Especialie, seeing he one daie shal be thy Iudge, which now beholdeth whatsoeuer thou dooest?

A certaine Philosopher councelleth vs, *So to liue, as though we liued in sight of al men: so to thinke, as though one might behold the most secret cogitation of the heart.* Againe, saith he, *So do al things, as though some man saw thee.* It is doubtlesse good to appoint a keeper ouer thy selfe; to haue one vpon whom thou maist looke backe, whom thou maist suppose is priuie to al thy cogitations. *A great part of wickednes is left vndone, if one be present, when a man is about to sinne.* Thus counelleth an Ethnike, which I would haue euerie man suppose to bee spoken to him-selfe.

If therefore thou enterprise anie thing
which

which is filthie and wicked, before thou goest about the same, thus reason with thy selfe:

What is that I doo? Shal I commit that in the sight of G O D, which for my life I would not haue anie man to knowe? Should I driue awaie the Angel appointed to ouer-looke me by this crime, which would not loose the friendship of a mortal man? Shal I greeue the holie Spirit, to make the euil spirit reioice through my falling? Hath Christ redeemed mee with his precious blood, that voluntarilie I should giue my selfe into the bondage of Sathan? Hath hee redeemed mee from sinne, to the end I should run head-long into wickednes? Hath hee therefore made mee an heire of Heauen, that through mine owne default I should forgoe the same? Where is now my zeale to God-ward? Where is my reuerend feare of his Maiestie? Where is my faith and godlinesse? Is this the thanks I giue to my G O D, for his so innumerable benefites? Is this the thanks I doo yeelde to Christ for my saluation? Doo I thus submit my selfe to the direction of the holie spirit? With this holinesse doo I approach vnto the Lords table? Looke I for the coming of Christ after such a sort? Shal death laie hold on me in this state of life? Shal I go
unto

8 vnto the iudgment seate of God in this pickle?
 Shal I suffer mine affections to preuaile, the
 weake flesh to ouercome, sin to raigne in my
 bodie? Am I so voide of stomacke and con-
 rage, that I can-not resist the motions of the
 mind? Do I behold the better, and yet stil
 chuse the worser? These and other things
 (for who can recite al) thinke dailie with
 thy selfe, so wilt thou not easilie do that
 which is not seemelic.

Then, to come vnto an end, whatsoe-
 uer thou goest about, perswade thy
 selfe, that God is present (as in deed he
 is) and beholdeth al thy doings, and
 therefore stand thou in awe of him, and
 let the reuerence of him with-drawe
 thee from wicked enterprises. For (as
 the Poet saith,)

He witnessse is, and Iudge also,

*He so dooth view the heart of man,
 That euerie thought he wel dooth kno,
 And him deceaue no creature can.*

This also wil further thy zeale to
 liue wel, if continualie thou thinke
 with thy selfe, how thou art the sonne
 and heire of God, in the spiritual rege-
 neration, and, which is the greatest ho-
 nor, the brother, and heire annexed with
 Christ.

Christ. For who wil not be inflamed mightelie vnto godlines, and with a christian feare, and shame abhor sin, when he shal cal into remembrance, how that God is his father? Doo not therefore, I saie, do not forget this benefit at anie time; loue him, worship him, serue him, honour him euermore, who hath made thee his sonne by adoption, and neuer doo anie thing which may displease him hence-foorth. Fulfil thou his wil, obeie his commandement, keepe his lawes. Thinke with thy selfe, that not onlie the participation of his inheritance, but also the imitation of his virtue & goodnes doth belong vnto thee: so that although thou canst not by imitation attaine vnto that singularitie of goodnes which is in the Father: yet endeuour thou earnestlie to come nigh the same, and thinke it a most shameful thing to degenerate there-from. And if at anie time vnwittinglie thou committest somewhat contrarie to thy Fathers mind (as great is mā's frailty) let it much greeue thine heart, punish thy self therefore, think no paine greuous enough for thee, who hast offended so merciful a Father, and neuer be quiet in mind, and at rest, til thou hast recouered thine offence

fence with greater good deedes, and pacified thy Father by vnfeigned repentance. So farre shouldest thou be from sinning voluntarilie, and from committing anie sinne against thie conscience. And, who so remembreth how that he is the sonne, and heire of God, the brother and heire annexed to Christ, doubtlesse, wil be terrified from sinne and wickednesse, not so much for feare of the laste iudgement of euerlasting torments, and of hel fire, which neuer wil be quenched; as for feare of displeasing his louing father: and wil endeavour to liue godlie, to offend no man; after the example of the Father, to do wel to al men; not so much in hope of rewarde in heauen, and of æternal ioie, as through a certaine great, and vnspeakable loue which he beareth toward, God the father.

- ¶ *I. Cor. 6,* He which beleueth, as *Paule* saith (c)
 19. *that his bodie is the Temple of the holie ghost dwelling in vs,* easilie refraineth from sin, and poluteth not him-selfe with filthie lust. Finalie, who out of doubt thinketh that he is adopted into the felowship of Saints, wil not neglect to æmulate the virtues of the Saints, namelie, zeale to ward God, and loue toward man.

CAP.

The causes whie we proceed not in
*wel-doing, hauing purposed to liue in the
 feare of God: with the remedies for
 that infirmitie of man.*



VT, some wil saie, what
 maie be the cause, whie,
 minding somtimes to liue
 chastlie and soberlie, and
 godly, after the wil of god,
 we do not constantlie ful-
 fill, which wiselie we purposed.

To answere in few wordes, the princi-
 pal cause is, the natural wickednes that
 is in vs, and the proannesse we haue to
 sinne, which cleaueth to our bones and
 bowels; that is to saie, the verie fleshe,
 that we beare about, which hath a grie-
 uous and troublesome combate, and a
 continual fight in a manner, with the in-
 ner man, as witnesseth *Paule*. So that we
 must resist the same, when it inticeth vs
 vnto lust, and filthie pleasure, vnto the
 vices of the throat and belie, vnto lasci-
 uioufnes & wantonnesse, and vnto other
 vices and vn honest facts: and further-
 more, we must bridle the same bie god-
 lie cogitations, exercises, watchinge,
 absti-

abstinence, and also tame and bring it vnder bie continual sobrietic and temperaunce.

This made our Sauour Christ to wil
a Luk. 21, vs: *To take heed, least at anie time our hearts*
34. *be oppressed with starfeting (a), and Paule*
b Ephes. 5, both to bid (b), *that we be not drunken with*
18. *wine, and also to forbidde gluttonie and*
c 1. Cor. 6, dronkennes (c); and Peter to command
10. vs, *to watch and be sober (d).* With this we
d 1. Pet. 5, must ioine continual praier, and earnest
8. caling for the assistance of God, without
 which al our endeuer to tame the flesh,
 and to suppress the force of the same,
 is vaine, and to no purpose.

Now hauing so wel as we can subdued
 the motions of the flesh, there be more-
 ouer the world, and the deuil, deadlie e-
 nimies, with whom we haue continual
 warfare; for they wil not suffer vs to a-
 abide in our godlie purpose of liuing wel.
 For the worlde stirreth vnto ambition,
 pride, and riotousnes, vnto anger, hatred
 enuie, impatience, backbiting, and mi-
 nistreth occasion to fall vnto other vi-
 ces, which no man is able to number,
 they bee so manie; it marreth bie euil
 examples, and corrupteth with offen-
 ces.

The diuel for his part neuer ceaseth
 to

to bring and driue man to contemne the word of God, to mistrust his promises, to conceaue amisse of him, to persist obstinatelie in wickednes, to blaspheme, to impugne the knowne truth, to plaie the hipocrites, to be superstitious, idolatrous, and to be giuen vnto other infinite and cursed wickednes.

What is now to bee done in this case, dost thou saie? Surelie, we must valiantlie resist these enemies; we must take a courage vnto vs; and bie earnest and zelous praier craue the helpe of GOD through confidence whereof we should neuer giue ouer the battel. Touching which point, let vs heare what S. Paule writeth vnto the Ephesians (e), *Finalie* *e Ephes. 6,*
my brethren, saith he, be strong in the Lorde 10.
and in the power of his might. Put on the 11.
whole armour of God, that ye maie be able to 13.
stand against the assaultes of the diuel. For we
wrestle not against flesh and bloud, but against
Principalities, against powers, against world-
lie gouernours (the Princes) of the darknes of
this world, against spiritual wickednes in the
hie places. And by & by shewing the armor
by name, he biddeth vs, to stand, our loines
gird with veritie, hauing on the brest-plate of 14.
righteousnes, taking to our selues the shield of
faith wherewith we maie quench al the fire 16.
dartes

17. darts of the wicked. He wileth vs to take
18. the helmet of saluation, and the sword of the
spirit which is the word of God: and adhorteth,
to praie alwaies.

Thus you see the armour, which we must vse against our aduersarie the Deuil, who intermitteth no day nor houre, nor yet anie moment, but continualie laieth at vs, and raungeth about *Like a roaring Lion, seeking whom he maie deuour*, as Peter saith (f). Let vs therefore hauing on this armour of Paule, resist him valiantlie, and he wil flie from vs, so saith Iames (g). Let vs cal vpon God continualie for help; praie we God that he wil not lead vs into tentation; begge wee at his hande, to bee deliuered through Christe from that euil (h), which is euermore an enimie to mankind. Aboue al let vs take diligent heede, least wittinglie we rushe vpon sinne, and destructiō, where-vnto Satan driueth vs; and fauour we not our owne weaknes, but with a courage, let vs resist the deuil, and desire of God the æternal Father of our Lorde Iesu Christ, that he would strengthen our imbecillitie. And for so much as the Deuil doth not alwaie set vpon vs openlie, but some time secretlie, and bie vndermining, & oftentimes (as one saith) doth flatter, to deceive,

flesh, and our pronnesse vnto sinne; another is the world, offering infinite occasions and causes dailie to offend; the last is; the deuil who continualie is thinking of our destruction, and ouer-slippeth no minute of time, either bie open force, or bie secret fraud, to ouercome vs.

O God Father of our Lorde and Sauour Christ, proceed we beseech thee in helping vs, in this hard, and continual warre which we haue with so manie enemies; and for so much as of our selues we are unable to resist, confirme and strengthen vs with thy holie spirit, that we maie both repress the motions of the flesh, and neuer be corrupted with the alowementes of the same; and also valiantlie, resist as wel the world offering so manie occasions continualie to sinne, as the deuil casting al sortes of dartes to hurt vs, and vsing al meanes to bring vs to destruction. And that we maie not onelie abhorre sinne and wickednes, through a seruile feare of thie wrath and euerlasting death, which the law doth bring, terrefing vs with thine anger and iudgement, and striking men with the terror of hel: but also, and the more a great deale, through childrens feare which ariseth from faith, be incouraged with a certaine honest shamefastnes, and through a religious reuerence to thy maiestie, to commit nothing at anie time, which maie offend thee,

G

which

which also maie cause vs so virtuouſlie to liue and voluntarilie to flie from sinne; and so keepe vs through loue and charitie in our caling, that when unwittinglie we ſhal commit anie offence (as great is our weaknes) it maie bring ſuch a ſorow and grieſe to our mind, that both we maie wilinglee enioine a puniſhment to our ſelues, & be loath to liue, for that we haue offended ſo merciful, and gracious a father as thou art.

Finalie, O eternal Father, graunt for thie Sonne, our Lorde and Sauour Chriſt his ſake, that in ſuch ſhortnes of life, and vncertaintie of death, we put not off the amendment of our life, and deferre the ſame from daie to daie: but maie with ſpeed endeuour to returne vnto wel-doing, confeſſing our ſinnes, and unfeignedlie repent, and through repentaunce, pacifie thie wrath, and with the Publicane in the Goſpel humblie, ſtriking our breſt, craue mercie at thine hand; & finalie wil, and do thoſe things which are grateful, and acceptable before in thy ſight: that we maie amende our wickednes by wel doing; reforme our vices with vertues, and through thine aſſiſtance ſpende the time which we haue to liue in this world, godlie, religiouſlie, innocentlie, purelie, ſoberlie, and temperatlie, to the profite of the Church, the benefit of mankind, and the diſcharge of our duties, and that in ſuch mindes, and godlie

lie determination; we maie continue euen til
our liues end. Amen.

CAP. 20.

A breife repetition of that which
hath been said: with a short
conclusion.



It is much I thought good
to write of mans foolish-
nes in putting off the a-
mendment of his sinful &
vngodlie life.

The matter which I haue handled,
hath forced me to vtter those thinges
which wil be as to the godlie, comforta-
ble; so to them which would seeme, but
are not vnfeigned Christians, vnplea-
saunt! For we haue spoken much, and
aboundantlie of the shortnes, and vncer-
taine of life: of death in respect of vn-
certaine chaunces dailie hanging ouer
our heads, and manie times dispatching
men before they be aware: the which al
good men do wish, and desire of God in
their godlie praiers, but the wicked doo
abhorre. Also we haue spoken of the ge-
neral resurrection, of the comming of

- Christ, of the iudgement, when al men shal be summoned to giue an accompt of their life spent: which daie wil be to the wicked horrible, but comfortable to the godlie. For then *their redemptiō draweth neere* (a), then is the time, as one said in the *Actes* (b), of comfort, and refreshing: and, as it is in *Tertullian*, the daie of *Christian triumphing*. Furthermore, we haue tolde both what rewardes be appointed for the godlie, and what punishments ordained for the wicked. For the godlie shal be exalted vp vnto glorie, & liue a blessed, and euerlasting life in heauen. For who is able to expresse what a felicitie it wil be, alwaies to behold God, and to enioie the moste comfortable contemplation of his heauenlie countenance, to beholde him euen as he is, whom now we do see through a glasse darkly, whom now we do see through a glasse darkly,
- a Luke. 21. 28. *eth neere* (a), then is the time, as one said
b Actes. 3. 19. in the *Actes* (b), of comfort, and refreshing: and, as it is in *Tertullian*, the daie of *Christian triumphing*. Furthermore, we haue tolde both what rewardes be appointed for the godlie, and what punishments ordained for the wicked. For the godlie shal be exalted vp vnto glorie, & liue a blessed, and euerlasting life in heauen. For who is able to expresse what a felicitie it wil be, alwaies to behold God, and to enioie the moste comfortable contemplation of his heauenlie countenance, to beholde him euen as he is, whom now we do see through a glasse darkly,
- c I. Cor. 13. 12. *Paule* saith (c) to abound with al good things: finalie, to enioie so manie pleasures and delites, as maie bee neither conceived in minde, nor expressed by wordes!

On the other side, the vngodlie shal be throwen headlong into hel, to be afflicted with vnmeasurable, and euerlasting torments. No eloquence can describe by wordes, nor wit conceiue the smalest

part

part of the paines which the vngodlie are to endure in hel, beeing condemned through the righteous iudgemente of God vnto euerlasting fire.

Last of al, we haue vttered diuers other thinges, which as I saide, wil please the godlie right well: but trouble the wicked: as of the sense of Gods indignation against sinne: of casting-off securitie when we haue the worlde at wil: of vnfeigned repenting: of reforming our maners: of amending our liues: of our continual fight with mightie enemies, the world, the flesh, and the deuil: and diuers such like thinges, which are needles to be repeated in this place.

Sharpe these are, and lowre to bloud and flesh: notwithstanding, as I am perswaded, verie profitable. For, as one in *Curtius* doth saie, *Physitions do heale sore maladies, wth sharpe medicines*, and as *Cicero* writeth vnto *Octavius*, *no medicines applied vnto woundes, doe so grieue, as they which are most wholsome.*

Now, the xternal God, Father of our Lorde and Sauour Christ, giue grace, that this our booke, how so euer it be written maie in this corrupt and wretched world, yet some-what keepe the godlie in their caling, & confirme them

in wel doing: if anie of zeale, and well liking thereof shal read the same: furthermore, that it maie offer some occasion to the wicked, to reforme them-selues, and that the salue which is here prescribed to such as are sicke, and almost past recouerie, maie haue strength to helpe & heale them! This he graunt, without whose helpe, al the labour of man is vaine, and to no purpose, euen God al-
mighty, and most righteous, to whom
be al praise, honour, and glorie,
now, and for euermore,

Amen.

FINIS.



**A Table, wherein ye
may find al the Chap-
ters which are conteined in
this Booke,**

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What meanes a godlie man maie

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pent.

